

THIRTEENTH YEAR OF PUBLICATION

Quarterly Transactions of the British College

OF

PSYCHIC SCIENCE

LTD.

VOL. XIII. No. 2.

JULY, 1934

CONTENTS

Frontispiece

A Room at the College.

Editorial Notes. A War Prediction ?

Speeches at the College Dinner

Life Eternal

F. H. Wood, Mus. Doc.

Influence of Light on Telekinesis Professor Fraser-Harris, M.D.

Ether Vibrations in Television

H. Anthony Hankey, F.T.S.

NOTES BY THE WAY.

CORRESPONDENCE.

BOOK REVIEWS.

ETC., ETC.

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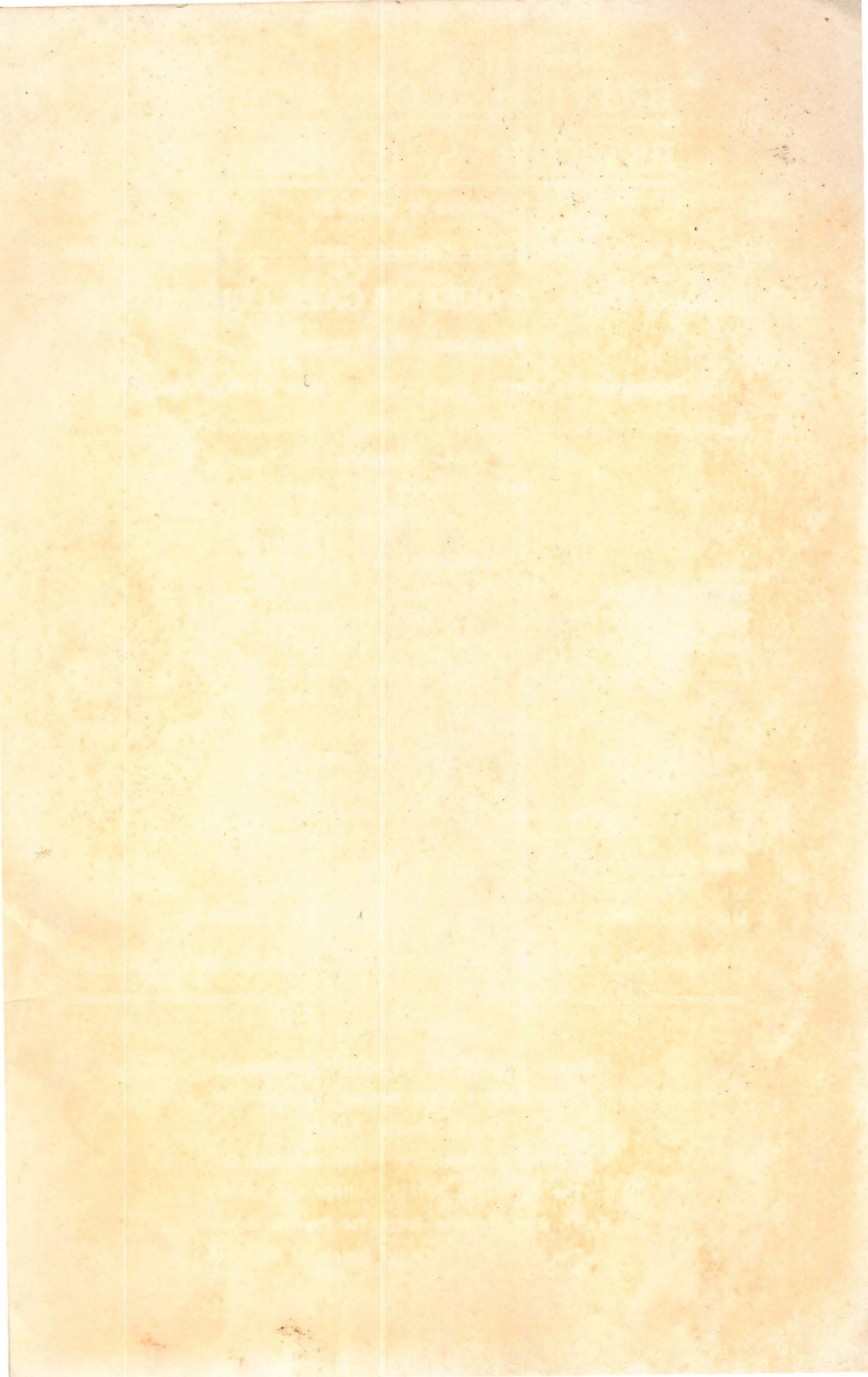
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A ROOM AT THE COLLEGE

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Editor : STANLEY DE BRATH, M.I.C.E.

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

Vol. XIII	JULY, 1934	No. 2
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CONTENTS

	PAGE
FRONTISPIECE : <i>A Room at the College</i>	
EDITORIAL NOTES : A WAR PREDICTION ? - - - -	83
SPEECHES AT THE COLLEGE DINNER - - - -	95
LIFE ETERNAL - - - - -	120
	<i>F. H. Wood, Mus. Doc.</i>
INFLUENCE OF LIGHT ON TELEKINESIS - - - -	141
	<i>Professor Fraser-Harris</i>
ETHER VIBRATIONS IN TELEVISION - - - -	149
	<i>H. Anthony Hankey, F.T.S.</i>

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15 QUEEN'S GATE, LONDON, S.W.7.

15 Queen's Gate,

London, S.W.7.

June 4th, 1934.

DEAR MR. DE BRATH,

Will you let me express, through the pages of PSYCHIC SCIENCE, my deep gratitude for the mark of regard and confidence bestowed upon me by fellow members and friends of the College on the 9th May.

I was too overwhelmed at the time to express adequately half I felt, but it was an occasion that I shall carry warm in my memory so long as I live.

It is not only the munificence of the gift, but the goodwill and affection that prompted it for which I thank the donors from the very bottom of my heart.

What the gift will ultimately be devoted to, I cannot say at the moment, but meanwhile I have been self-indulgent enough to get a little pendant which will be my constant companion, as a remembrance of one of the most touching episodes of my life.

Yours sincerely,

ROSE CH. DE. CRESPIGNY.

Hon. Principal.

To:-

STANLEY DE BRATH, M.I.C.E.

Editor, "Psychic Science",

13 High Park Gardens,

Kew, Surrey.

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

VOL. XIII

JULY, 1934

No. 2

EDITORIAL NOTES

For many years back I have been averse to the doctrine of Reincarnation as the normal mode of spiritual progress; not only because when released I have no wish to return to a world in which avarice and lying are the prime causes of social distress, where by the observance of Truthfulness, Clean living and Kindliness all men might be happy, but because having lived for many years in India, I have noted that all of these virtues are even less common than in Europe. The doctrine of Rebirth has been taught there for some 3,000 years, and as a general mode of advancement in the spiritual life it must be held to be discredited.

But the evidential character of Dr. Wood's communication is so marked that it is impossible for any intellectually honest man to disregard it, and we must frankly admit that in certain cases some individuals do return to earthly birth.

Nona's teaching, as summarized on p. 137, seems more in accordance with rational theory than Johannes' claim, set forth in the April issue of this Journal, which would seem to imply that all souls are re-born to learn earth's lessons. It is obvious too that re-incarnation chosen for the repetition of bodily pleasure and lawlessness, must be a means of retrogression rather than advance. That may be an explanation of the state of India.

One very remarkable point is given on p. 132. Nona speaks of soul-consciousness as "awareness of God." She states that "once the evolving entity has reached this stage, it remains individual." The very same expression is used by "Dr. Hyslop" in his communications to Mrs. Lambert through Mrs. Garrett. He says, (*Cure through Suggestion*, p. 122, re-

viewed in the April issue of *Psychic Science*), that once the soul has reached the truly human stage, it "has become wholly perfect of itself, but still not wholly aware. And so it becomes the go-between or lung; the breath-and the health-giver, between spirit and body. In return for this it shares the experiences of this awareness, and has these experiences of mankind indelibly marked within it. Therefore it is in this stage, a development of *God-awareness* not of *God-consciousness*. You see awareness of a thing is quite different to a complete consciousness of it. Awareness of a fact is best expressed by saying that certain essences are functioning around us. You may be aware of my presence without touching it too closely, but if you go into another room and find me there, and I take you by the hand, and you know and recognize me for what I am, then the full consciousness of my presence is with you."

It is curious how the confirmation of one communication by another from a quite independent source, occurs so frequently. One example of this is the insistence that 'mind' is a function of a being, not an entity in itself. This will be found in 'Hyslop's' messages, and in Johannes' communications (A.3). It was mentioned to me by the Teacher brought by my unseen friend, and will be found in many other references. Because Mind proceeds primarily from the Spirit, 'spirit' and 'mind' are often used as synonyms, but in any accurate thought, 'mind' will be seen as a function of a living being—pertaining in its degree to body, soul, and spirit of a man; and supremely to the Creative and Cosmic Mind of which the human spirit is a spark. It is manifest as the subconscious mind in the plant, in the animal, and also in the man.

* * * *

SOUL: "A substantial entity, believed to be that in each person which lives feels, thinks, and wills. Animals also and even plants have been thought to have souls."—(*Century Dictionary*. vol. vii, p. 5781.)

In Mr. Alexander Erskine's book (reviewed on p. 159 of this issue), on p. 80, will be found the very remarkable experiment here quoted. He says:

"I seemed on the threshold of a new world—a world invisible to us material beings; a world of new spheres, fearfully real and wonderful when viewed only by those who

have the eye of discernment, but a world unknown to us in our present state of normal consciousness.

What are the limits of that world? Where is it? Does the subconscious always live in it? What is its relation to the physical world we all know?

I have tried many many times to answer those questions. Never have I succeeded. I secured one day a patient for the experiment.

"I want you," I said, "to go to the school where my daughter is and tell me what she is doing." (Daughter presumably deceased?)

"Go?" came the immediate answer, "I cannot, I *am* there."

"What do you mean?"

"Just that. I am there now."

"Of course, I told you to go and you obeyed me."

"No. I was there before that."

"Explain."

"In the state of mind in which I am, there is no time or space, *at least as you know it.*"

"And what is your world like?"

"That I can't explain, and if I could you would never understand."

Such was the material part of the conversation. Such has been the answer I have received every time I have attempted to solve this mystery. I have tried with all sorts of subjects who have never heard of one another, and I have sent people on the most intricate journeys. Always I have achieved the facts of descriptions of events; never have I obtained a description of this new world. I can never progress beyond that one point, and always I come up against the fundamental fact that in the sphere or state of the subconscious there is neither time nor space." *As we know them.*

This corresponds with what my own unseen friend has said in reply to my own question, *Where is your world?* She said: "I don't know if I am right, but the fields and the woods seem to me to be in, or around your own places," but she has added further details of growth (which shows time), and of 'going' which shows space, but of a different order to ours. It is perplexing, but Spiritualism supplies a more or less compre-

hensible answer. It is our comprehension that is at fault. The amazing thing is that very few people seem even to care to comprehend. That is what makes the task of an intelligent spiritualist so onerous and so wearisome. I have already described the growth of the 'etheric body' in the normal person (*Psychic Science*, October, 1933, p. 199.) It is so closely connected with the present subject that I quote it here : it is the reply of a Teacher brought by my friend on the Other Side of life :

" You will never understand the process of what you call ' death ' and we call ' birth,' till you realize that just as your material body is composed of cells, so likewise our etheric bodies (which you, perhaps rightly, understand as ' the soul ') are similarly cellular. Every cell of every organ has its etheric counterpart.

" When a body is formed on earth, as soon as life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on its primary cells.

" Healthy lives provide the best foundations, and as I speak, you must visualize the earth-body and the etheric, growing on parallel lines and cell by cell ; gathering very little from the body but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself : but it is attached to and part of the human being. It grows parallel with the material body, as I said, but sometimes very slowly, when the being is degraded : but when he or she is spiritual, cleanly, and abstemious, it develops as did R. . . . very quickly ; her etheric body was very fully developed when she came over. Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Misshapen, small and ugly, they have painfully to grow in the new state into what they might have been had they used their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

" We use our organs much as you do, on all but excretion, —that is different. All your actions in earth-life proceed

primarily from the mind, which extends, in its degree, to body, soul, and spirit, but it is only in this last that you can have conscious contact with the Father of all. We take very little solid food : most of our sustenance is, as it were, in the air. Fruits instead of rotting, disintegrate and diffuse."

In all this, the one simple statement that the etheric body is cellular, offers a singularly easy solution to many of our present problems, quite in line with physical science, which sees the close interaction between Matter and Energy, and also recognises that the one invariable product of life that we know is **THE CELL**.

This is the starting-point of a sane spiritualism.

"Mind" is a function, not an entity. It can only function through a body of some kind—material, etheric, or higher—so far as we know on earth. Even the Cosmic Creative Mind, so far as we know, functions through all created things, even through the human soul. This is admitted. The Century Dictionary gives under 'spirit' (Vol. vii, p. 5840), "The principle of life conceived as a fragment of the divine essence breathed into man by God. In Biblical and theological language the spirit is the highest part of human nature and most akin to the divine, connected mediately with the body through the soul."

The soul is unconscious in plants, but always in contact with the Creative Spirit which determines beauty of form, colour and scent.

It is partly conscious in animals, which are unmoral, but they too are formed by their sub-conscious mind.

In Man it forms the normal intelligence, as well as the genesis and healing of the body, acting mediately through the soul in the quiescence of the normal consciousness.

Briefly, the intelligent spiritualist knows this but does not use it ; the hypnotist uses it but does not know ; the priest refers it directly to God by the reception of a creed or text or the performance of a rite ; the man or woman " of the world " pronounces spiritualism a fraud or an illusion, and considers hypnotism a trick to cure ailments often brought on by wrong living or physical causes : and the priest often denounces both as from the devil ! !

Life. It is small wonder that science should have found no

source of life. Regarding mind, first as an epi-phenomenon (Huxley), and then as a secretion of the brain as the bile is a secretion of the liver, and then as a vague 'something' floating in a material atmosphere ; it refuses to admit that a thought implies a thinker and cannot exist without him. So Psychology shuts its eyes to the dictionary, and refusing to admit the existence of the soul, gropes among the fragments of a personality without a person, attributing active power to thoughts without a thinker. When a majority of scientists will follow A. R. Wallace and Sir Oliver Lodge, and free themselves from the materialist frame of mind which causes them to look on all psychic phenomena as produced by the medium alone without the co-operation of external mind in an invisible person, they will make a real advance. Till then they will continue to repeat the ideas of primitive man, disguised into seeming advance by the use of Greek terms. M. Cesar de Vesme has said :

“ Therefore, if you see at a given moment the old out-of-date hypothesis of the ‘ larva ’ re-appear, succeeding to the Neo-Mana now actually in vogue, I would not advise you to delay to admire the scientific dress in which it is adorned ; look further still, and on the horizon, you will see dawning a Neo-Animism. It will still be the Animism of primitive man, though barely recognizable, under the scientific finery in which it has been dressed up for the occasion. . . . Fortunately the Greek language is one of the richest that has ever existed, and Greek roots can always be dug out of it. What does not change are the phenomena.”—(*Primitive Man*, p. 243).

I referred Mr. Erskine's question why he should have been warned not to send his patient to investigate “ other world ” conditions, to the Teacher whom my unseen friend brings me from time to time to elucidate matters which seem beyond her own competence. He said,

It is simple enough. The hypnotist has his own work (to do), but it would not benefit humanity if he were able to send messengers back and forth just yet, if ever. You are mistaken if you think this is desirable. It would give rise to a great deal of experiment which would often prove fatal. This can readily be realised, and the position of the hypnotist before the Law can easily be imagined. Ignorance of what

Spiritualism is would scarcely acquit a practitioner before a jury. Untold harm would be done by a single case of death under such hypnotic treatment.

Spiritualism is a mode of thought which accounts for human life on the basis of the existence of Spirit as its directing mind. It is at present inchoate and has no definite creed. It is what anyone who admits its phenomena chooses to make it. It is a science because it investigates, analyses, and classifies facts and manifestations from the spirit side of life. It is a philosophy because it studies the laws of Nature both seen and unseen, and bases its conclusion on the observed facts. It teaches that Man is a spiritual being now, even when encased in flesh : that death is not the cessation of life, but only change of condition : that all life, of plants, animals, and men, comes from the Cosmic Power that we call God : that as a man sows on earth so he reaps in the life to come : that communion between the living and the " dead " is scientifically proved : that man is essentially a soul, a *substantial* entity. It is also a Religion because it strives to understand and to comply with the physical, mental and spiritual laws of Nature which are the Laws of God.

It is somewhat amusing to anyone who appreciates the very different values which men attach to the same word, to realize the emptiness of the discussions on whether Spiritualism is a religion or not. It is of course what anyone chooses to make of it, and the data he allows it to contain. Among the attributes of humanity is the sub-conscious mind which forms the material body in the womb of the mother. This sub-conscious mind is also an attribute of every living thing—unconscious in the plant, half-conscious in the animal, and capable of being awakened to complete consciousness in man. It is to this sub-consciousness that hypnotism appeals, by suppression of the normal faculties.

It is therefore obvious that Hypnotism is only one department of Spiritualism—the sub-conscious mind. Is this a form of Energy ? In 1846 Sir William Robert Grove published his *Correlation of the Physical Forces*, thus revealing a new aspect of Nature. Gravitation, Heat, Light, Electricity, Magnetism, Chemical Affinity, Muscular or nervous power, Motion, Radiation, and two or three other forms, are easily interconvertible in fixed mathematical equivalents. None of them are atomic in the chemical sense. They do not form compounds. Each can

' fill ' a given space without interference with other vibrations. Some can do this independently of the presence of matter. The room in which you are sitting is full of luminous, thermal, electric, magnetic, and other vibrations ; any suitable instrument can reveal them. Some forms of them are arrested by dense matter ; radiographs are a proof of this. Energy is a separate department in Nature, and unless directed by mind, is chaotic. It does not make cells.

Life is quite different from Energy. It was defined in the last century as " the activity peculiar to protoplasm." But the phenomena of Spiritualism show life without protoplasm. It cannot be transferred, but it can be communicated without loss to the communicator. It is manifest in matter, but can depart from an animated body leaving it " dead." Its characteristic in plants, animals and man is Growth ; from an infinitesimally small germ, which from its very beginnings can select nutrition from its surroundings and fashion it into the full-grown entity. It does this by forming cells. Cellular structure is the foundation of all life that we know on earth. Dr. A. R. Wallace in his *World of Life*, p. 293, shows that the authorities on cell-structure " give no clue whatever to the existence of any *directive* and *organizing* powers such as are absolutely essential to preserve even the unicellular organism alive. They become more and more necessary as we pass to the higher animals and plants with their vast complexity of organs, reproduced in every successive generation from single cells, which go through their almost infinitely elaborate processes of cell-division and recombination, till the whole vast complex of the organic machinery—the whole body, limbs, sense, and reproductive organs—is built up in all their perfection of structure and co-ordination of parts, such as characterises every living thing."

It is the vast knowledge displayed in such a work which warrants us in referring the origin of Life to a superhuman Power—to God.

All the great prophets and religious founders are at one in their teaching—Moses, Lao Tzse, Confucius, Buddha, Pythagoras, Socrates, Jesus, and Mahomed, are at one in regarding Morality as the supreme importance to mankind. When the original teaching of Moses as embodied in the Ten Commandments and laid down in the 28th, 29th, and 30th chapters of

Deuteronomy had become a mere formalism based on the traditions of men, and not on Justice, Mercy and Truth, there appeared the Christ, who proclaimed himself the Way, the Truth, and the Life. He abrogated the Pharisaic sabbatical rules, he denied the law of clean and unclean meats, he declared right conduct to be the Will of God for man; and he changed the maxim of Hillel—Do not unto others what you would not were done to you—into the positive precept, "Whatsoever ye would that men should do unto you, do ye also unto them, for this is the Law and the Prophets."

He gave no creed, he laid down no rites, he sought no money, but said: "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that enter in thereby. For narrow is the gate and straitened the way that leadeth unto life, and few be they that find it."

He did not say that the narrow gate is closed by death, but that the broad and easy way leads to destruction of the personality. Is it not obvious that it does?

He sealed his Messiahship by a heroic death and returned to manifest the continuity of life.

This is the record of the continuous development of the human psyche in history. Every disaster that has befallen the nations can be traced to the lack of spirituality in the actors, and spirituality is nothing else than moral development. It is to the fact that our intellectual achievements have so far outstripped our moral development that our present troubles are due.

There is an infinity of misleading matter published which may all be traced to the root-idea of thought as an entity, rather than as a function of a thinking being, or to the corresponding maxim *Fais ce que voudras*.

D. H. Lawrence, quoted by Professor W. G. de Burgh, says,

"God in me is my desire. Suddenly God moves afresh in me, a new motion. It is a new desire."—(*Hibbert Journal*.

April, 1934, p. 365.)

Of this author's womankind Mrs. Mabel Dodge Luhan writes:

When we went to Hot Springs I saw the big voluptuous woman standing naked in the dim stone room where we

undressed, with great black and blue bruises on her blond flesh. . . . "I cannot stand it," she wept. "Last night he was so loving and tender; and this morning he hates me. He hit me—and said he would not be any woman's servant. Sometimes I believe he is mad."—(*Lorenzo in Taos*, p. 94).

Is this "God" moving in him!

Mr. C. E. M. Joad, who regards Spiritualism as "a farrago of stale platitudes", writes in *Under the Fifth Rib*, p. 96, that he advocates

"Repeal of the laws against 'unnatural vice'. I have never been able to see that sodomy does any harm."

Mr. Bertrand Russell, speaking of birth-control, says, possibly by way of caution,

Thus it is possible for married women to indulge in extra-marital intercourse without peril of exposure or prejudice to the legitimacy of offspring and the integrity of the family. (Quoted by Prof. W. G. de Burgh. *Hibbert Journal*, p. 365).

There are many writers who spread legions of similar pernicious ideas—repulsive to every decent man and woman—among the suggestible Gadarene public, and are causing them to rush violently down the slope which ends in the sea of immorality till they are choked in its foul waters.

But there is one very important aspect of Spiritualism, of which very little notice is taken. There are many persons who take anything that comes from the Beyond as if that guaranteed its value.

Man, consisting of material body, energetic soul which formed it, and the spiritual power which carries life to and directs the soul, is, as the Bishop of London reminds us, precisely the same person five minutes after death as he was before. If he had said that many remain much the same for years and years, he would have said no more than the truth. We pass over the river of death in crowds—Negroes, Chinese, Red Indians, Asiatics, and Europeans—all just as we have lived, good and bad, the arrogant, the humble-minded, rich and poor, the idle, the hardworking, the educated and uneducated, materialists, spiritualists, the pure-minded, the sensual, the selfish, the devoted—all sorts and conditions of men and women. If we are willing to learn we soon adapt ourselves to our new conditions; but if we are unwilling and tied to our fixed ideas, we

remain just as we were till we become willing to change. Each goes to his own place for perfectly simple reasons ; each goes to his like by his own preference.

There is therefore no reason at all why we should attach special importance to a message from the Unseen unless the speaker has shown ground of trustworthiness. When he has, and is speaking from his own experience, we may accept what he tells us, not as infallible, but as evidence. When the advice is conformable to normal Morality we may accept it without hesitation or distrust of its source.

* * * *

A War Prediction ? Take Notice !

Crimean War 1857	Egyptian War 1880	Boer War 1899
Lastest 1 yr.	Lastest 1 yr.	Lastest 3 yrs.
<hr/>	<hr/>	<hr/>
1858	1881	1902
1	1	1
8	8	9
5	8	0
8	1	2
<hr/>	<hr/>	<hr/>
1880	1899	1914
Great War 1914	? 1937	
Lastest 4 yrs.		
<hr/>		
1918		
1		
9		
1		
8		
<hr/>		
1937		

These are all wars in which England was engaged. The Franco-Prussian War of 1870 is not mentioned nor any Continental campaigns.

Moral disarmament must precede material disarmament.

* * * *

I regret to have to apologise to the President Am. S.P.R.,

for attributing his article on p. 35 (April issue) to Dr. Mark W. Richardson. Will readers kindly correct.

There are also two errata in Mr. Cox's article: on p. 44, line 17, for "not" read "only". On p. 45, line 36, for "intricate" read "intimate."

* * * *

It has been suggested to me that my experience of over 40 years in psychic phenomena would enable me to be really useful to enquirers into these matters. If anyone wishes to see me, a postcard addressed to 13 High Park Gardens, Kew Gardens, naming any afternoon, would bring me to the College for an interview. Sufficient time should be allowed for a reply. There is no fee, but a shilling may be given to cover the cost of my return ticket. I shall be at Eastbourne for July, but will be available later.

STANLEY DE BRATH, M.Inst.C.E.



**BRITISH COLLEGE OF PSYCHIC SCIENCE
NINTH ANNUAL DINNER**

9th May, 1934.

MRS. HEWAT MCKENZIE.

I am by way of being an extra turn to-night. It is now nearly fourteen years since the College was established and this is our ninth Annual Dinner, and during the greater part of fourteen years we have had the great privilege of distinguished men and women on the Council who have advised and guided us and helped to further in various ways the work of the College. Amongst these, one of the most distinguished is our Honorary President, Mrs. de Crespigny, who for six or seven years before she became President served on that Council, and was at all times the greatest friend to any work going on. During all those years she has given devoted service, throughout a very busy life, and those who know anything about Societies or Institutions at all, know how valuable it is to have a distinguished person at the head, distinguished in other walks of life, as Mrs. de Crespigny is, in art, in literature and in social service.

Now we have been so delighted with all that Mrs. de Crespigny has done for us, with the hours and days and nights of patient work she has put in, not only at the College but all over the country, that members began to feel under a great debt of gratitude to her, which they found it impossible to show in any way adequately. During the last few years there has been a great idea of "sharing," and we would "share" with Mrs. de Crespigny, and she must learn gracefully how to receive as well as to give; so some put their heads together, those who love her and her work, and last night she received a very handsome cheque from members, and we want Mrs. de Crespigny to use that in some happy way for herself personally. She is always giving out to others, and we want her to use this for herself, as a personal gift. I have seen some of the letters which have come in relation to this from all over the world, from India, America—South and North—from various parts of Europe—delightful letters, saying how glad members

were of this opportunity to show a token of respect and love, emphasizing the value of the work of the College, in their own lives, speaking of past days, and looking forward to the future. I have a little book here with the names of members all over the world who have written, and Mrs. de Crespigny I am sure will be happy in looking through, and perhaps seeing some of the letters, and seeing how much we love and appreciate her and her work.

I do want to express for all members our love and respect and gratitude to Mrs. de Crespigny, and to express the hope that she may be spared for many years to help us in our work.

MRS. CHAMPION DE CRESPIGNY.

My dear Fellow-members and friends: I cannot tell you how much I have felt and how much I have been touched by this most unexpected incident; for I can assure you the secret has been kept as few secrets ever have. I cannot tell you how grateful I am and how much I wish I could find words to express to you what I do feel about it. I pray that you will all take it from my heart that I am most grateful to you for the loving kindness that you have given me in this work, which we all love so much and are so interested in.

Mrs. McKenzie has kindly said that I am going to enjoy this myself. The result will be that when I ought to be at work at the College you will find me jazzing all over the Continent!

I feel it is very difficult to come down from such heights to fulfil the office of a perfectly sober Chairman, but I am in that position to-night and I must say I think we are to congratulate ourselves on our guests and on our speakers this evening. Most of our speakers require no introduction here I am sure. We have Admiral Usborne, who is speaking to us for the first time, I think in the College, to-night, and when I asked him if he would do so, he told me that he was still on the hedge, and was not convinced, but if we would like him to speak from that point of view he would. I said we should. We like all points of view. Then we have Miss Lind-af-Hageby who needs no introduction at all. She is known all over the world as a worker and as a very fine speaker. And Mr. Ralph Straus who is well-known as a critic and author and novelist, and he too has explained that he is

on the hedge. All the front seats on the hedge seem to be taken to-night, but I hope they will come down on the right side. We also have Dr. Cannon. I am just going to say a word about him directly. I want first of all to pass on from Mr. Ralph Straus to Mr. Hannen Swaffer, who needs no introduction, and when he found he had given our Dinner a miss last year, he told me he had every intention of being here this year; and Mr. Shaw Desmond, upon whom I am relying to make everybody miss their trains, because they would rather miss their trains than miss anything he has to say. I do want to say one word about what I hope Dr. Cannon, who has written a book which has gone into eleven or twelve editions, will speak about, which is some interesting incident which he has seen in the East. Now some of the things that people tell us that they have seen in the East are very, very difficult to believe, and there is one well-known story,—that is the Rope Trick. I cannot quite understand why to some who have seen so many phenomena in the séance room the Rope Trick should be such a tremendous trouble. When you come to realise that we have seen levitations and so on in the séance room, that we have got the photograph that has been brought out in the paper that has been found at the National Laboratory of Psychical Research, of a soldier, a V.C., who photographed this from his window. Some people have thrown doubt on it, saying it is a fake, because the ectoplasmic rod, the rope, is not coming from the right part of the man's body; but it is; it is coming from the solar plexus, and I have photographs here which anybody can see afterwards, which we have taken at the College of the ectoplasmic rod coming from the solar-plexus and supporting quite heavy bodies. Now Mr. Whately Carrington has told me that when visiting the Goligher Circle in Belfast, the table was levitated in full light, without contact, six to twelve inches from the floor, and he sat on that table and could not depress it, and not until the operators were asked to lower it, did it lower. So why all this trouble in believing the rope trick? Well, anyway, Dr. Cannon I hope is going to tell us something about some of these things.

Now I will just finish as I generally do, keeping little bits of what I call comic relief to tell you at the Dinner. Not

long ago a woman came to me and said she wanted to sit with a medium because she wished to get in touch with her husband. I said : " You know we cannot guarantee anything." " But," she said, " I want to be certain it is my husband, and then I don't mind paying my money." I said : " We will do our best, but we cannot promise you anything at all. You know you cannot call people at your will from the other side. They don't come unless they wish to." She said, very grimly, " Well, if my husband doesn't come when I call him, he has altered a lot more than you spiritualists make out."

Now I am going to ask Admiral Usborne if he will speak to us.

VICE-ADMIRAL USBORNE.

Mrs. de Crespigny, Ladies and Gentlemen : I am very glad to be on my feet at last, because I found sitting on that hedge rather a prickly business. But I would like to start by thanking Mrs. de Crespigny and the members of this delightful College for the wonderfully sumptuous dinner which they have given me to-night, and which shows that they certainly have thoughts beyond those of the soul, and apparently sometimes come down and think of the mere physical body and its needs. I really feel that I am a fish out of water here to-night. I could not quite make out what induced my friend Mrs. de Crespigny to invite me to come, unless it was that she sensed what I have certainly never told her, which is my great admiration for her, and for the very great work which she is so ably fulfilling, a work which I have always believed to be one of the most important works which anybody can do at the present time ; for I am quite convinced that if only the reality of survival and communication can be proved scientifically, so that it must be accepted by the scientific world, that will be the biggest stride humanity has ever made. For myself, I do not feel qualified to judge the vast mass of evidence which certainly exists, and to say whether that proof has yet been achieved. The scientific world as a whole, as we know, does not accept it, and as a humble, ignorant man of the sea, I must be content to rest myself on the judgment of the scientific world. But as I said, I believe it to be vital that this thing should be pursued in every possible way. May I say that although I am a man of the sea, and although I felt very terrified when,

after I had been invited here, it was intimated to me that I had to make a speech, and I perhaps wished I was at sea, and now I find I really am at sea, in spite of all that, I have in some way or other been associated with spiritualistic, psychic things for a great many years. It happens that a cousin of mine, Admiral Osborne-Moore, when he retired, gave his life to the study of psychic phenomena, and I was in his confidence. He used to tell me of things he was doing, and they were extraordinarily interesting, though not, to my mind, absolutely convincing. But I have seen those extraordinary pictures, which perhaps very few of you remember, which he obtained from two American mediums, the Bang Sisters, and he told me he used to go with a photograph of somebody in his pocket. The Bang Sisters had a room full of empty canvases and they would ask him to select two canvases. They would tie them together, face to face, and put them on a table in front of the window. The Admiral would sit down there and the Bang Sisters would sit one each side, and then, with the light playing through these canvases, you would see them being suffused with colour, and after an interval of time, about half an hour, there would be on one of the canvases an oil painting of the very person whose photograph the Admiral had in his pocket. He brought back a number. He cut a piece of the canvas off one and sent it to Cambridge to be analysed, and the analysts could not tell him what the paint was. They were oily sort of pictures, not the kind you see in the Royal Academy, but certainly they had a remarkable likeness to the photographs, which he also showed me.* So much for him.

My father-in-law, Mr. J. W. Sharpe, was a great spiritualist. I am coming to him in a minute. One day he gave me an introduction which was a great privilege to me, to Mr. Alfred Russel Wallace, O.M. He was, as most of you know, co-originator with Darwin of the theory of evolution, although Darwin seems to have got most of the credit for it. He was a very great man, and as an oldish man he lived in the country near Bournemouth, and he would not see many people, but I fortunately spent half a day with him. Alfred Russel Wallace in his later years evolved a theory—he was a great spiritualist—

* One of these pictures may be seen at the L.S.A., 16 Queensberry Place, S.W.7—*Editor*.

that the theory of evolution did not account for the human being, and that in order to make the jump from the ape or the anthropoid to the human, some other influence had to be brought in, and he wrote a book, *The World of Life*, to show that the human race was a farmed race, that is to say a bred race, a race whose breeding in some way traced itself to an unseen hand, and so he established what to him and to many, was a scientific proof of the direct influence of the Deity. I don't think those later works of his really got the consideration they should have got from the scientific world. And when I went to see him, he showed me, hanging round the wall, a number of pen and ink drawings. He said "These are Raphael cartoons. Would you like to hear how I got them?" They were obtained in this way. A certain sculptor was on the Riviera and he went for a walk on the pier one day and he came across a man who was down and out, who was begging. He said he was a stone-mason, and the sculptor thought he could give him a job, as he had a large slab of marble which he was just going to carve into a bust. He said "Just hack that stone out there, and there, and in half an hour I will come and see what you have done." When he came back in half an hour he found the man had hacked the stone away on one side and where he had taken it away was a beautifully carved human ear. He said, "You are no stone-mason. You are a sculptor." The man said, "I am nothing of the sort." It transpired that this man was in some extraordinary way mediumistic. It appeared that he was controlled by the great Italian masters. After that they developed him and he used to sit in the dark with a large piece of paper and a pen in front of him, and after an hour's sitting in the dark, they would turn on the light and there was one of these pen and ink cartoons, which, when compared with the Raphael cartoons, was absolutely identical. He produced all the Raphael cartoons, and finally he produced one of which there was no counterpart which could be found on earth, and that was signed "Raphael Sanzio." That was the story of the Raphael cartoons.

Now I would like to tell you one other story. This has never been published or told to anybody. It concerns my father-in-law, who, as I say, besides being a very wise and scientific man, was an ardent spiritualist. He was a fellow of Caius College,

Cambridge, a great mathematician, a great student of the Oriental languages, and had extraordinary power of psychic vision. He lived at Bournemouth, and used to do, amongst other things, psychometry. If one had lost anything, he could tell them where it was. One day he said to me: "I rather feel in the mood for some psychometry to-day. Have you time? If so I would like to try something with you." I said: "Yes, I have plenty of time." And he was always seeing some Admiral with me, and he said, "I see your Admiral to-day and everything will be all right." On this occasion I got a pencil and paper and noted down what he said. May I give it to you from my notes, which are prepared from the original document, January 28th, 1910. He had my watch—a gold watch which I had worn a good deal. He sat the other side of a table and gazed into vacancy. Presently he began to speak of the apprehension of the Fleet a few days before the outbreak of the war, over four years later, and followed this with what was later recognized as "a remarkably vivid picture of the Battle of Jutland, though not exact in detail."

Even the confusion of the result of the battle was foreshadowed. The psychometrist declared that, although the English fleet would be successful, he could see a dark cloud all over the United Kingdom. This prophecy was later justified by the fact that the Admiralty announcement immediately after the battle making it appear that the British fleet had suffered defeat.

Finally, may I hark back to this question of sitting on the hedge, and my anxiety and desire, along with all of yours—I am sure we are absolutely convinced that the kind of proof which the world must accept should soon be forthcoming. Not very long ago Mrs. de Crespigny very kindly lent me a pamphlet which impressed me very much. It was called *Intra-Atomic Quantity*, by R. A. Watters, F.R.S.A. (London). Now many of you may know this, but for those who do not, I will tell you what it is. This gentleman was trying to photograph the soul at the moment of its escape from the body at the moment of death, and he did this by getting one of those chambers used by physicists for photographing electrons, that is to say, a chamber in which you have air with a certain amount of water-vapour, and at critical moments you let the bottom of this fall,

and cause an expansion of the air, which condenses the water, and if there are any minute bodies moving at that moment they will leave a trail of condensed water drops, and at that moment they can be photographed. What Mr. Watters did was to put inside one of these chambers a mouse or a beetle or some small animal which was electrocuted, and at that moment he dropped the bottom of the container and so produced the condition which would enable any minute body to be photographed, and in many cases he has obtained photographs of a sort of ghost beetle or ghost mouse, immediately over the body of this animal. Now these photographs I have seen, and certainly there is something there. But I confess that these things having been done so far away as Reno, Nevada, I would like to see these experiments repeated in London, England. And if there are any physicists or physiologists here who have time to undertake it, I think it would be a very valuable contribution to the science of psychology and spiritualism if these experiments could be repeated and see if we do get actual photographs of the soul of an animal leaving the body, in this country as well as in America : because if we do, that is something which does not depend on any medium. That is an experiment which, like an experiment in physics, can be repeated by anybody at any time, given the necessary apparatus ; and that, to my mind, would constitute an enormous step forward.

MISS LIND-AF-HAGEBY.

I don't think I am on the hedge. I have certainly been in a ditch, and I hope I am on the road. When I listened to Mrs. McKenzie's speech this evening I thought of the time before the fourteen years to which she referred, when Mr. and Mrs. McKenzie—one is glad to recall Mr. McKenzie to-night—were first planning the creation of this Psychic College—I think there were various ideas and plans at the time ; one was to call it " College of Light " or something of the kind. And it is indeed a cause for rejoicing to see the enormous development and the width of the interest which the College commands to-day. As for Mrs. de Crespigny, I have always said that she is the most prominent example of what the study of psychic science will do for a human being. She is intensely alive, versatile (I hope she

will forgive these personalities), she is spiritual, she is of a scientific frame of mind, and I believe that in the arts, the creative arts, there is no form of expression—writing, sculpture, painting, including the expression of psychic knowledge—which she has not attempted and attained. That brings me to the more practical side of our study. I remember some years ago, in fact during the War, I was asked to go down to the East End and address a Sunday afternoon Brotherhood Meeting of a thousand men, and mine host when he met me said: “Now, my dear friend,”—there was a brass band, and all the chaos of the coming service—“now, my dear friend, we don’t want any social talk from you. We only want religion.” I said: “I am sorry, I cannot see religion apart from its social consequences.” He said: “No, I don’t want any talk that savours of social or political subjects. I want pure religion.” I am afraid I contradicted him. We each got a little heated and excited, and finally I got on to the platform and he began to pray before this thousand men. That is when his opportunity came:—“Dear Lord, please help us that when our dear sister has finished we shall not feel we have wasted half an hour in listening to her.”

I am afraid that in dealing with psychic subjects I cannot see them apart from their practical application; and the first practical application is the widening of mind, the taking us out of our small ruts and our little centres of interest. By widening our minds, by seeing the infinite possibilities of widening of knowledge, and thereby widening life, it changes all our points of view, and I think that once you are no longer on the hedge (I cannot admit the previous speaker is on the hedge, notwithstanding) you cannot help *applying* that which you know to all your acts and all your opinions and all your politics. Now if you will permit me, I will relate some personal experiences, very briefly. My first great impression was a sitting with Mr. Vout Peters who passed over, I think, only a few days ago. My brother had died of tuberculosis not very long before in Stockholm. He spoke English, but his native language was Swedish. Here in London with a friend I went to see Mr. Vout Peters who went into a trance. He reproduced the mannerisms and the voice of my brother. He described the death-scene when he passed over, which I knew

well, in many of its details, and he finally repeated in Swedish some of the things which my brother had said to me, which only I knew.

I pass over many sittings with Husk and Williams in the house of the late Sir Alfred Turner, with Craddock, many interesting and remarkable materialisations and other evidence of psychic phenomena and I come to three days in California. I think of those three days in California because I read in one of the *Psychic journals* the other day that there had been in London a great séance at which many direct voices had spoken to an assembly of some six hundred people. I believe Mr. Hannen Swaffer had something to do with that remarkable occasion. And when a very matter-of-fact friend of mine, reading this account, said: "Impossible. All these people are under some strange hallucination. It is simply terrible that six hundred people can sit there and believe such utter impossible nonsense." That brings me to my experience in California. I was there three or four years ago with the Duchess of Hamilton and my friend Miss B. C. Delius. On one evening we heard some fifty direct voices speaking to a whole spiritualist congregation. Those direct voices varied in quality. Some were men, some women, some children. The voices were recognised by the people in the congregation. They carried on conversations relating to domestic details and family matters, some interesting to outsiders, some quite uninteresting from that point of view. The whole was profoundly impressive. It was all done as something absolutely natural, nothing peculiar, nothing phenomenal. On the next day we were invited to go to what was described as a "Spirit Dance." I naturally thought it was a dance of people in the flesh, to raise funds for the benefit of the local Spiritualist Society. It was then explained that it was not that, but an actual dance, an annual event, of spirits materialising, who came out from the cabinet in the séance and danced. Well, we went to this strange event in Oakland, with the same medium, and we all three saw coming out of the cabinet, one materialised form after another, and these materialised forms engaged (they were dressed in draperies, and had upon their bodies what appeared to be jewels, or luminous points) in a very beautiful, very harmonious, a very pleasant dance.

The third day we were invited to the offices of a local Spiritualist Society. I was invited to sit on the platform by the medium, and that evening we saw a large number of materialised spirits, and these materialised forms again conversed with the sitters; there were perhaps twenty-five or thirty people, and I think during that evening we must have seen at least thirty materialised forms, all different, and all speaking in different voices. As far as our eyes, as far as our ears, as far as our ordinary senses could carry us, there was absolute evidence that this thing was really taking place. Now a great many people will think of trap doors, dressing up, collective hallucination, and so forth. I have just one more thing to say about that particular occasion. Sitting by the medium, I observed one of the materialised spirits. I don't know if any of you are familiar with the Scandinavian folk tales about the trolls with no backs. When I was a child I used to be terrified in case I met one of these trolls with a front and no back. This actually happened to me on that evening in California. Looking to the right, I saw that one of the materialised forms had a front and had no back. It was only the front that had materialised. Some of you will say, "Now what does all this amount to?" I say if it is true, it is terrific. It is terrific in its implications. It is terrific in its practical consequences, and it certainly is worth studying. It is very strange, as Mrs. de Crespigny reminded you, how people will be believed and certain so-called scientific facts accepted on what, to you and me, is the ordinary plane; and how the same people will not be believed when they speak of psychic occurrences. Materialisation is considered so extremely strange that it is an insult to peoples' intelligence to ask them to accept it. Yet we have mysteries in our daily life even greater. Take wireless. Who can give a really satisfactory explanation of the modern mysteries of the wireless? Or of the mysteries science is bringing every day within purview of our senses, mysteries just as great and just as wonderful as the psychic mysteries which so many of us refuse to accept. Unfortunately I shall not have the pleasure of hearing perhaps more than one more speaker, as I have what some of our friends call "a date," with George Arliss, but let me say once more how very glad I

am to see this magnificent gathering and to realise how this cause of the study of psychic science is growing all over the world.

DR. ALEXANDER CANNON, M.D., K.C.A.

The ninth Annual Dinner of your College is held on the ninth day of this month, May, and I have numerically the number nine in my name ; hence destiny has brought me here through the kind invitation, especially, of what a friend interpreted as Mrs. Charming de Crespigny, and I think he read it very rightly ! Now I was informed this morning that your President would be speaking upon the Indian Rope Trick and therefore instead of speaking on Thibet as I had intended, I have thrown that to the wall and am going to add to the list of evidence, including evidence still more wonderful, given to us by people observing in this mighty field of psychic science, some wonders from an angle which most of us in England might consider fantastic and mythical. The question of the Indian Rope Trick really became once more prominent when our friend Colonel Elliot wrote a letter to the Editor of the *British Medical Journal* on Collective Suggestibility regarding this phenomenon, and asking for information on the subject. I and many others promptly replied, but our replies were not published as the editor stated he had never intended publishing the replies, but forwarded them to Col. Elliot. Therefore I would like this evening to draw your attention to the letter I wrote on that occasion, of which this is the actual carbon copy :

“ May I draw the Colonel’s attention to *The Invisible Influence*, page 19, where I distinctly state that the Rope Trick is a visual hallucination and I give adequate evidence in support of my statements. I have seen the Rope Trick (and, I hope, I am not mad) performed in the presence of M. Robert of the French Consulate General in Indo-China. I recall the notes made at the time. Let me describe what we saw, or what we thought we saw. The scene is a palm-shaded Eastern market-place. In the centre thereof stands the ascetic, his eyes half open. He stands waving his arms, gesticulating, and uttering Yogi incantations, meanwhile swaying gently to the rhythm. In front of him is a coil of red-coloured rope

lying on the ground. Over this he stretches out his hands periodically. On his right hand side stands a youth who has a most noticeable far-away, dreamy expression of his eyes. The adept carefully preserves the semi-circle at a suitable distance of twelve feet radius;—note that!—as the crowd draws nearer, ever surging and ever swelling. At last the ascetic stoops and lifts up the end of the red rope and holds it at arm's length. The end of the rope then appears to rise higher and higher, as if drawn heavenwards by an invisible force, and this process continues until the other end of the rope is just free of the ground. The fakir then motions to the boy to take hold of the rope and to climb. This the youth does, soon reaching the upper end of the rope and remaining there with it in mid-air. Then he comes down to the ground once more, by climbing down the rope. The real Yogi does not stop here. The boy again climbs the rope and the Yogi appears to follow him up the rope with a knife clenched in his teeth. He gets hold of the boy, cuts him to pieces, so it seems, and appears to drop the different parts of the body to the ground, where they lie quivering in the dust. The magician then descends the rope, puts the pieces of the body together, and then sends the youth up the rope again, right to the top, where he appears to vanish into thin air.

Some time I will talk about Oriental hypnotism and explain how this phenomenon is produced—after the Occult Committee of the Magic Circle have paid me the cheque for a stated sum, so that I can continue my research whole time. I hope to meet the Magic Circle on Sunday afternoon at the Mayfair Tea-Talk on Black Magic, and we are coming to terms on the 9th June at 4 p.m., because, given the conditions that I require, we can produce the Rope Trick in the Albert Hall, and it is not produced in any way like our magician friends think it is done. I shall on that occasion require a large quantity of sand, from a certain area. I shall require certain lighting, as it were from the sun, which I shall get Mr. Deighton Patmore to fix up for me, and certain heating arrangements, and under these circumstances everybody will see this phenomenon. But the importance of it is this; that *it is the very basis on which materialisations can be produced in open daylight*, instead of the darkened room.

As regards evidence of even greater things than these, may I refer Col. Elliot to the following. Sir Ernest Wallace Budge wrote on January 17th, 1934 ("Daily Express"): "I knew an African and an Indian who could vanish into air as you spoke to them, like the Cheshire Cat in *Alice in Wonderland*; first they were there; then there was only the grin; then that too disappeared. It was,' he said, 'no question of hypnotism' (as known in England—those are my words—as known in England) 'for I walked through the spot where they had been standing. In the same way, they would re-appear and as they solidified pushed me away. One of them could even materialise my subordinates, who were twenty miles away, within twenty yards of my own eyes. These materialisations spoke to me and took my orders. I was warned not to touch them, because they were only shadows. But when I arrived at the place where they had been working, I found that my orders had always been carried out. The men had heard them as it were in a trance.' I am sure that Budge could help the Occult Committee of the Magic Circle.

I have in my possession evidence of Wizardry in Algeria, which I showed to Dr. MacLeod in December, and which was afterwards published in the January number of the *Wide World Magazine*, where confirmatory evidence is forthcoming from Government Departments—published, I should say, by an independent party, and not by me. Allow me to cite one incident. In the centre of the desolate area of the Le Kreider and Bedeau lies the little village of Marhoum. During the spring of 1929, Captain Dubois, M.D., a famous French toxicologist, was residing there, fighting the diphtheria epidemic. He was a perfect sceptic, and was one day told of a certain shepherd named Abdul Ouab who was possessed of so-called supernatural powers. For his amusement, when he had cleared up the epidemic, Abdul Ouab was summoned and asked to perform the "tricks." He told Captain Dubois to think of some object in his palatial home in Paris which he would like to see. Dubois concentrated his mind on a very valuable family portrait, valued at close on a quarter of a million francs. 'Look behind you,' said Abdul Ouab. There on the wall hung the portrait. 'Mon Capitaine,' continued the shepherd, 'you may do just what you like with

the picture during the day, but it must be returned to Paris by sunset.' So saying, the Arab went back to mind his sheep. Unable to accept the evidence of his eyes and his hands, Dubois sent for the District Commissioner, the Postmaster and the Hospital Sergeant. Each of them not only saw, but actually handled, the picture. At the suggestion of the Commissioner a cable was sent 'express official' to Dubois' parents in Paris. At mid-day he received the following reply: 'Portrait inexplicably stolen this morning. Police at work. Sûreté announce arrest of thief imminent.' Shortly before sundown Abdul Ouab returned and politely enquired whether the Captain had finished with the picture. The Arab then made a gesture and the portrait vanished. Some hours later, Dubois received a second telegram from his father—'Portrait returned as inexplicably as it vanished. Two Sûreté Inspectors present in room and saw it appear on wall. Mother completely unnerved.' Captain Dubois is no longer the perfect sceptic. If you doubt this story, then write to Capt J. B. Norton, of Timimoun, Algeria, and to M. Jean Lamoine, c/o Barclays Bank (France) Ltd., Lyon."

Time will not permit me to continue with my letter to the Occult Committee of the Magic Circle, which includes Major Podgson's corroborative evidence, when he was water-diviner to the Bombay Government in the Indian Army. I would therefore remind everyone of that great Shakespearean saying: "There are more things in heaven and on earth than ever we dreamed of." If you know where to look for evidence, you will find it. Holy Writ records that there are they which have eyes and see not, ears and hear not, and understand not these things; so I close with the words of Webster: "There is nothing so powerful as Truth and often nothing so strange."

MR. RALPH STRAUS.

I must admit at once that I cannot do the Rope Trick, but I am very happy to announce there has been a slight materialisation upstairs—of a key and a sixpence!

It is very pleasant for an outsider like myself to be here to-night. I know of no nicer way of spending an evening than eating and drinking at other people's expense, and, a little unusually, perhaps, my dinner is never spoilt by the know-

ledge that I have to speak afterwards. In fact, I am rather disappointed if I am not asked to speak. I am not, however, a very serious person and I cannot help thinking that to-night a mistake may have been made. Of course I can return thanks for the Guests—I don't know very much about them ; they appear to be rather more respectable than most people appear to be at large banquets—but things are not always what they seem. I gather that is so even at séances. I am so afraid that I may appear to you as a man might appear to a company of Royal Academicians, who says "I know nothing about art, but I know what I like." Perfectly infuriating ! I am sorry to say that I feel that is my position more or less to-night. I am intensely interested in life, and I am intensely interested in death, and I like to think of myself as more or less scientific ; but from your point of view, I am one of those wretches who do not really know. In other words, my studies in psychic phenomena have always been spasmodic and irresponsible, and conducted, I freely admit, in a spirit that is primarily curiosity ; and no doubt when I declare that nothing has ever happened to me which I find much difficulty in explaining, you are perfectly right to say "Serves you right. You are a vulgar materialist." And after this dinner, I am bound to say that is what I feel. But, ladies and gentlemen, that is not to say my interest in these matters has become less than it was. I cannot understand anyone who says "Stuff and nonsense." My answer to that is, can you possibly get anything more mysterious or more marvellous than life itself ? I don't believe in materialisations, although I have seen a good many. I don't even know whether I believe in anything after death. But that is far from saying—and here I am perfectly serious—that I am not able to agree with people who are continuing the work of delving into life, as I understand—and I hope I am not mistaken—this College is doing ; and more important possibly from your point of view, it does not say that very odd things have not happened to myself. You may not call them odd. There are certain little things, if I have time to tell one or two. But before I do, I must emphasize the fact that I am in the position of the man who simply does not *know*. I have hypnotized many people in my time, but if you ask me what it all means,

or how it happens, I do not know. I have had some very curious things happen with people I have hypnotized, but I don't *know* anything about it. Well, here are the three little events in my life which seem odd—at any rate to me.

I should explain that I write novels for a living. I once was very hard put to it to get on with a novel. I met a man in the street whom I knew. I told him my troubles. He said, "Come and see Lady Barker." I said, "Who is she?" He said, "She is a great friend of mine, and she has a Wishing-Chair." I went to see her and I sat in that chair and solemnly wished—"By the following Tuesday I wish to know how I am to get out of this very great difficulty in my novel." On Tuesday at lunch a woman next to me said something which immediately solved all my problems. I sold that novel to an American Film Company and obtained very much more money than I have ever obtained for any other novel I have written.

Then there is a Curse. Anything more absurd than a Curse it is difficult to imagine. Once I was playing cricket. We went to a little village. There was an old thirteenth-century manor house—empty. I learned in the local pub that there was a Curse on this house; someone had once been murdered there and had not been buried. The body had been hidden above a false ceiling. The Curse ran in this way—that until a coffin had been brought into the house, and kept there, the house itself would never remain occupied.

Five years later, as it happened, we were invited to play against the same village, and on that occasion were given a free lunch—to my surprise, at this old Manor House, which had now entirely altered in appearance. We had beautiful wines and food and, in general, a very good time. I thought: "So much for the Curse." We went down to the cricket field—naturally got beaten! It was only while I was looking at the score I saw the name of the Captain of the opposing side—our host who had asked us to lunch—it was Colonel Coffin!

Finally, if I may be serious—on one occasion, more than three years ago, I was going alone to the Theatre. I was walking slowly on when somehow I decided that I did not want to go to the theatre at all. Something—I don't know what it was—

suggested I should go to a Public House. Now, I ask you, do I look like a man who——? Well, I went to this Public House, which I had never been to before. I sat down. I ordered a drink. I was drinking this beer, when a man, to whom I took an instinctive dislike, came and sat down opposite me. I could tell from his face that this instinctive dislike was shared. He sat silent for some time. Then we became interested in one another, and, I must mention that this was at a time of great financial and domestic crisis, and he said something which was of considerable help to me. In fact, that meeting changed my life altogether, both from a financial and domestic side, and months afterwards he told me that he himself, too, had felt that irresistible compulsion to go to that particular Public House, to which he had never been in his life before.

Well, my investigations, as I have said, have been quite unscientifically conducted, the reason being I am a novelist, and novelists and literary people are incapable of telling the truth. I very seldom tell the truth myself, even in speeches. Unconsciously one embroiders, and I cannot help thinking that in these psychic matters that is a question of considerable importance. So many of us want to believe in a thing, would like things to be more dramatic than they are. That is one of the reasons why I think this College is doing very good work, because the people who work in it are not fanatics: (incidentally I was told the other night, quite seriously, that your Chairwoman was a dangerous fanatic!) It is such a good thing to know that this College is being run by people who are not fanatics, and can see both sides of a question. We do thank our kind hosts for allowing us, whatever our beliefs may be, to be here to-night, and I, for one, am happy to be given this opportunity of expressing my appreciation of what the College is doing.

MR. HANNEN SWAFFER.

Madam Chairwoman: Ladies and Gentlemen: Yes, I know. Five or six hundred people are assembled in a public hall. They hear forty or fifty voices, that are magnified through a microphone. Some of them may be recognised; but they are all the victims of collective hallucination. But what about the engineers? Two engineers, with no knowledge of our subject

at all, were specially employed on this occasion, merely to instal microphone instruments. They have since declared that those voices could not have been produced through the microphone by any human being. They knew nothing of our Cause. They came in, cold, icy, technical experts, and yet both of them have since made a statement, which you can read in this week's *Psychic News*, that they are convinced by the evidence of that night.

You have heard to-night, ladies and gentlemen, a very intelligent, a very cultured speech by a young British Admiral. Let me remind you that a speech made by a man like that would have been impossible twenty years ago. The presence of you, in this room to-night, in such circumstances, could not have happened before the War. Prof. MacBride's presence to-night would have been impossible a few years ago. Spiritualists for eighty years past have come forward bravely with facts about which they have been convinced, and so gradually all the walls of prejudice are breaking down. The people who sit may not be Spiritualists, but in almost every case the medium is a Spiritualist, because the medium knows how it happens. In the last two weeks there have been conducted in the largest music-hall in the world, the Palladium, public séances, where a woman, standing in semi-darkness, with a microphone beside her, has given messages to thirty or forty people at each performance, in the presence of three thousand people. She does not describe herself on the programme as being anything more than a mystic, or something, but she stands up at every performance, in a music hall full of smoke and people who are there to listen to comedy and burlesque, and gives thirty or forty messages a night—or rather twice a night—nearly all of which have been accepted by the people to whom they have been given. I am speaking of Miss Gene Dennis, who only last Saturday was at the Palladium. That is an amazing thing, isn't it? That in the heart of London, at a public entertainment, we have seen a spiritualistic medium give messages connected with the after-life, or the activities of people in the audience, messages which she says come to her clairvoyantly or clairaudiently. She told me she always sees a light pointing towards the person for whom the message is intended. On the night before the English Cup Final they

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asked her what team would win the Cup. She did not know what the English Cup was. She had only just arrived from America. She said "I see an 'M.' Three goals will be scored. The hero of the match will be a light-haired or red-haired man." Manchester City won by two goals to one, and the hero of the match was a red-haired man. This week she is in Sheffield, next in Edinburgh; and so it has gone on every night for ten years.

The evidence to-night, the remarkable speech of Dr. Cannon—and I admire the great courage with which in the last few months he has braved the scorn of his own profession by coming forward with testimony on things about which I know nothing, but which obviously are very close to his own experience—as you know he had a bit of a fight, and he has won it, and I congratulate him; but I would say this: Dr. Cannon, don't waste your time with the Occult Committee of the Magic Circle. Some years ago it came into being with the intention of exposing psychic photography. It was going to hold a meeting at the Albert Hall, where all our case for psychic photography carefully built up for years, was to be destroyed. Col. Elliot was going to do it. Whenever Col. Elliot wants his name in the newspapers—and I speak now as a newspaper man—something like this happens. No more was heard of it. When my friend Barbanell and I debated the subject of Spiritualism with the Occult Committee of the Magic Circle, and they consist chiefly as you know of plumbers and butchers and people like that—their case was so smashed I am surprised they had the courage to challenge Dr. Cannon. Don't waste your time on people who seek publicity. Our case is a very, very serious one. I get perhaps a hundred letters a week from people who are mourning their beloved dead. These are the people I am concerned with. I don't care whether science is on my side or against me. I merely know there was a sun before scientists knew anything about it. Human beings had arrived on this planet long before anthropologists came along. They are all hundreds of years behind the truth. Our case is built on a rock—the rock of truth—and because of that, our knowledge is spreading right across the world. It has made your gathering to-night possible—the annual gathering of intelligent people of all sorts of occupations who are more or

less interested in this subject. Let me tell the beginners this : if they are sincere in their enquiries, they will get evidence. The spirit world is not interested in scientists. My spirit friends always laugh at them. The spirit world wants to comfort the people who are left on this earth mourning them. They are here to bring to this world a great solace, and a great knowledge, and if you want that knowledge earnestly and sincerely and if, after obtaining the knowledge, you will pass it on, then—but only then—will you get it. Our Movement has no need, no room for cynical, sceptical people. The heart of this world is bleeding. Civilisation, as we know it, is in a very, very despairing sort of way, and our knowledge has come to this world at a time when, of all times in the history of the globe, this earth wanted that knowledge. We are comforting thousands of broken hearts. That is our job. We are bringing a new idea of liberty. We are breaking down Creedalism and racial differences. That is our job. That is the biggest job in the world—to find something on which all nations and all groups and all colours can rely.

Now I have got at home in my own home circle, as all the Spiritualists here know, a circle which has taken us three and a half years to develop. In that circle, every Sunday night, we get nearly all the psychic phenomena. Nobody is paid. Nobody is hired. Eight intimate friends meet and there we get the direct voice in our own home. We get materialisation ; we get trance ; we get all the evidence. It pours in to us. Why to us ? Because we print it. If I left off speaking about it, if I ceased to write about it, if I stopped my job of propaganda, the evidence would stop coming to me ; just the same as if I, as a journalist, left off recording news. If I go into any public restaurant, people come up and tell me things—not because I am Swaffer, but because I write in newspapers. And if I left off printing the news they give me, in a few months all my sources of information would be cut off. That is the real secret behind all psychic enquiry.

Now Prof. Fraser Harris has just become the Head of a new Institute which is going to enquire into our subject. I want to tell him, just the same as I am telling all of you, that what happens in that Institute will depend on what is done with the evidence when it comes through. If it is merely circulated in a

private way, to a few very clever people, there won't be any evidence, more than for two or three weeks. You don't want scientific people examining the thing. You want mediums. If I could find in this room to-night twenty people who seriously would sit down and develop their psychic powers, which this world wants of all things, then they could give hope and comfort to thousands of people who are terribly in need of hope and comfort. That is the job of Spiritualism.

Now last Sunday night my friend Hall Caine returned to us. I remember sitting in his bedroom in Hampstead Heath years ago. He sent for me in trouble because he had dreamed the plot of a peace story three times in one night. He wondered whether the country was ready for this "Make peace with Germany" story. I told him to write it and print it. Last Sunday night, controlling a friend of mine in trance, he started with the words: "I am the man who dreamed the dream three times." I knew who it was. In earth life, he was frankly hostile to all our seances. He made fun of them. He derided the materialistic means by which evidence came from the other world. Last Sunday night he recanted, because he knew that was the only means by which he could get through. I have had similar conversations with Galsworthy since his passing, showing his change of thought.

And now let me finish with one story which will more or less explain just what I mean. One Saturday afternoon there came into my flat a man whose name you all know, a world-famous author, a distinguished politician, a man of the highest repute, Sir Gilbert Parker. He had studied for the Anglican Church in Canada as a youth. The miracles had driven him out, and all his life he had been an agnostic. We met many times, one day at Doyle's funeral. And then he called to see me. He said, "Swaffer, if you can give me proof of my beloved wife's survival, I will leave to your Movement half my fortune and the rest of my life will be devoted—my tongue and my pen—to the championship of your Cause." I asked him to our home circle, the following night. In the afternoon he was taken ill. On the Tuesday he died, with a book by me on Spiritualism by his bed. We had had a long two or three hours' talk. Within a few days he was back. He said: "Swaffer, I have come to thank you. You took the blinkers

from my eyes. You made me see light. I have met my beloved one. You saved me years of waiting." Now that is our job.

MRS. DE CRESPIGNY.

May I say in my experience I so warmly agree with what Mr. Swaffer said, that if you get experience and proofs for yourself and you don't do with those proofs what you ought to do—give it to others—gradually the evidence will dwindle and you will cease to get the experience you were given. An old saying has been quoted to me from the other side—If you learn of a truth and you keep it to yourself, you are keeping something that does not belong to you, and I do believe that in spiritualism that is one of the most important things to remember.

MR. SHAW DESMOND.

As a matter of fact, I am horribly sleepy. I can hardly keep my eyes open. I do want to say, in a few minutes, something I decided to say before I entered this building tonight. I want first of all to point out that I think some of us are labouring under a slight delusion regarding science and psychic research. I have never hesitated to point out that in the face of what to me was distinct and clear evidence of survival the majority of scientists had most unreasonably refused to accept all that I still believe. It is not a case of "Qui s'excuse s'accuse," but I have felt for a long time past that another side of the case should also be put up, particularly by somebody who has been a protagonist against scientists—I believe that we have reached a point in the history of Psychic Research when the presence of the scientist so far from being a drawback, is absolutely necessary. Despite any other view—sincere, I am certain, because I believe my opponents are just as sincere as I am—I believe the day will come when they will admit there has been a certain limitation of outlook in their view that the scientist is not wanted. I say to the distinguished zoologist here, and to other scientists present, not only do we welcome you to psychic research, but we believe that you are just as essential in your way as the medium is in his or her way, or the lay researcher

in her or his way also. Ladies and gentlemen, what are we going to do with the vistas which are now opening out, if we have not got the scientists on our side? Remember, these men are specialists. I fully admit, often one-track specialists. They have the strength of their weakness in that. But these men are specialists with enormous knowledge along certain direct routes, in physics, in psychology, and so on. It is quite impossible for us to devote a whole lifetime to the examination even of a single one of these avenues, much less the twenty or thirty which we shall need in any serious research. Do you think for a moment that I do not know that the first thing is to bring comfort to those who have lost their loved ones? I do not underrate that any more than you do. But I do say that where research is concerned, the scientist is essential. I am hoping to see in the next few months in this magnificent College, advances made towards doors which are now ajar and particularly I am referring to the doors of the direct voice, and of ectoplasm. These two doors open on avenues which may lead almost anywhere, and the third door I hope to see explored is the door of faith or spiritual healing, with which I must add that my friend Dr. Alexander Cannon, who is actually a scientist of note, knows perfectly well the whole future of medicine is bound up. I believe that faith-healing is one of the doors we are about to explore. We cannot explore some of these avenues unless the scientist is by our side. The Osty-Schneider experiment with the Infra-red Rays, alone opens up extraordinary vistas.

I would say one other thing. Everybody here I think may agree with me in this solitary statement: There are millions of people who will not listen to anything about survival until the scientific world has said "We believe survival is a proved fact." I myself have believed it for years. I believe the evidence is as plain as the sun in the sky. But not being a fool, and having something to do with human nature, I know this: that you cannot persuade even the little Man and Woman in the Street, much more the 'intelligentsia,' unless you have scientific opinion behind you.

One other point: the scientist to-day, I insist, has suffered—not so much a change of heart as a change of head. I contend that the attitude of science to-day is totally different from its

attitude of twenty years or even ten years ago. I contend that in all countries we find examples—physiologists like Richet, men like Bozzano, physicists like Zöllner, lining themselves up on the side of the angels. I am sure those who oppose me are entirely genuine. Nevertheless, we must reach out our hands to the scientists. If the scientists persist in refusing the evidence, it will be time for us to turn the other way. Ultimately however, we cannot do without the scientists.

Further I want you to notice this ; we waste a great deal of our time in trying to prove human survival, because to us it is completely proved. What I am hoping that the new International Institute for Psychical Research may do is this : that it will get to the real work that lies in front of us spiritualists, and in front of the psychic science of the future. That work is not messing around with even direct voice phenomena, nor levitation of tables, however important ; we want them to get at the tremendous issues which lie behind the veil which separates death from life. Our Guides from the Astral tell us they cannot give us information which we cannot understand ; but already they are telling us certain things, particularly about Space and Time, which may give points to those astro-physicists like Jeans, like Eddington, like Millikan and others. These men with their really great minds, and more particularly the mathematicians—it is these men who can help us when we come to tackle what we are now about to tackle—the tremendous issues in that timeless, spaceless realm which lies behind Life. We are on the verge of great discoveries. Finally, I want to appeal to all of us, whatever our method, our work, our views may be, I want to appeal to all of us, for unity in the time that is coming. We shall be surrounded by enemies. Already they loathe the progress we are making. We shall have against us not only certain scientists, but the Churches—some of them—many narrow-minded men of different professions, we shall have all sorts and conditions against us. We shall need to close up our ranks. Let us, for God's sake, be to one another decent, human men and women in the struggle which lies before us.

LIFE ETERNAL

By FREDERIC H. WOOD, Mus., Doc.

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As a phrase, "Eternal Life" has many associations, most of them connected with evangelical teaching. It is significant that while it never appears in the Old Testament, it is found 27 times in the New. There is a probable reason for its non-appearance in the former. The hope of immortality is not quite the same thing as a belief in survival. The latter has been held, in one form or another, for thousands of years, notwithstanding the contrary assertions of a few present-day materialists. But *eternal* life, as an article of Faith, is of comparatively recent acceptance.

We can trace it as far back as the answer given by Jesus to the rich man (Mark x. 17). That answer is worth noting carefully, in the light of modern psychic teaching. We now know that obedience to the Law of Service is the best means of spiritual progress: and many people perceive and obey this law who are not necessarily interested in psychic matters. But to those who are interested in the modern developments of Psychic Science—and more particularly the mental aspects of mediumship—the points of agreement in the teaching already received, or now being received through many reliable mediumistic channels, are such as to warrant a wider view of Life than is commonly held by most people to-day. It may be that the time has come to face these questions and to consider these teachings on their merits, without either undue credulity or unreasonable scepticism.

I propose, therefore, to approach my subject from the three standpoints of the Past, the Present, and the Future. In previous articles in this journal I ventured to discuss the twin problems of Evolution and Reincarnation (April, 1931) Egyptian Language-Tests of "the Lady Nona," a spirit-control of an English girl "Rosemary" (Oct. 1932), and The Science of Love (Jan., 1933). Each of these dealt, in the main, with my private records of the Rosemary mediumship; and in the present essay I shall offer further testimony from

this source which appears to show that Life may indeed be eternal in so far as human limitations may comprehend that definition. No special claim is made for these records, nor is my knowledge of psychic matters limited to them, for I was an experienced student and investigator many years before I met Rosemary. The only claim I make is that Rosemary has not had this experience; and as far as possible she deliberately refrains from seeking it, or from reading psychic literature, in order to keep her mind uninfluenced by either. Consequently, much definite teaching has been written or spoken through her which has been contrary both to her preconceptions and mine; some of which may contribute a little towards a solution of the enigma we call Life.

Let us first consider it in relation to the Past. Much of this teaching can only be accepted at its face-value—being unverifiable—but the bona-fides of Nona herself are now in a much stronger position. She has proved her identity by tests as severe as any known to Psychic Science. Over 200 examples of the old Egyptian tongue have now been spoken through Rosemary (*Psychic Science*, Oct., 1932). These have been carefully analysed and translated by an expert, and shown to have an intelligent application to the topic under discussion at the time they were given. They are correct speech-idioms of the period 1380 B.C., the period claimed by Nona as the date of her life on Earth as one of the wives of the Pharaoh Amenhotep the Third. We may or may not accept her story, as also her teaching, but her integrity is beyond question.

In these tests, Nona has successfully essayed the difficult proof of a mind independent of any telepathic contact. She met a test-question in Egyptian, devised by Mr. Howard Hulme (her translator) and concealed from the medium, with an appropriate answer—also in Egyptian—but entirely different from the answer he expected. She further revealed her Earth-name (Telika) in a series of well-thought-out sentences—also in Egyptian—which made suggestion on the part of the medium quite impossible. (See *Psychic Science*, Oct., 1932.) As a recent example of Nona's appropriate answers, let me quote the last received down to date, on Feb. 27th, 1934, which I quoted the next day at a lecture in Manchester, before I knew its meaning and before I had even

posted it to Mr. Howard Hulme. I had complained to Nona that progress in convincing the world of spirit-return was very slow. She promptly answered with the phrase (No. 203) :

" Ah-zéek-dy-ah-lah-téh-men."

According to Mr. Hulme, whose subsequent analysis appears on p. 156, this phrase means :

" You are quickened (pushed on) ; restraint having given stability."

These three facts alone prove that Nona speaks fluently a dead language of which all knowledge had been lost for many centuries, until the discovery of the Rosetta Stone in 1799 gave scholars the clue to its rediscovery as a hieroglyphic tongue.

Professor E. Bozzano, in the July (1933) *La Ricerca Psichica*, devoted a long article to Nona's case, " Xenoglossia nella Lingua dei Faraoni." He followed this with a further article in the December (1933) issue, on Nona's teaching.

Possibly no spirit-guide has ever given more conclusive evidence of *extended* survival, since no person living can speak XVIIIth Dynasty Egyptian fluently, and very few can translate it at all, and only then with difficulty. The main significance of her achievement is that here we appear to have definite proof of the survival of Man for a period of over 3,000 years. Proof of *immediate* survival is abundant, nowadays, and should be obvious to all intelligent investigators ; but Nona's case carries us much farther towards the possibility of immortality.

We can account for this phenomenon in three ways :

1. Either Nona (Telíka) is living again as " Rosemary " ; or,
2. Nona, the spirit-guide of " Rosemary," lived in Egypt as Telíka, 3,300 years ago, and has remembered or recalled its language for a definite purpose during her present association with " Rosemary " ; or,
3. Nona, or the subconscious mind of Rosemary—it does not matter which—is able to make a telepathic contact with some living source of this dead language.

Now after recording these Language-tests at intervals during the past four years, I reject Nos. 1 and 3 above, and endorse No. 2 for the following reasons : First, Nona states it as a fact. Secondly, she denies that she is Rosemary, and has often contacted me through other mediums when Rosemary was

absent ; moreover, there is abundant proof in The Rosemary Records of a separate intelligence and individuality. Thirdly, I have already shown that the theory of telepathy fails. There is no living, colloquial source of this dead language. Even if we presume it as still existent in the so-called Etheric Records or "Great Memory," there are no means of proving this: moreover, Nona has stated emphatically that facility in speaking Earth's dead languages cannot be *acquired*—even by disembodied spirits. It can only be revived as a memory of personal experience on Earth. It is important to remember this, if Nona is correct. There has been so much barren speculation in obstructionist quarters as to what *might* be possible to subconscious and discarnate minds—speculations which the obstructionists cannot prove—that a definite statement of limitation from an accredited spirit-guide may have weight.

Let me now offer testimony on these matters from the Rosemary Records themselves. In using her medium, whether for writing or speech, Nona impresses her own thought, but makes full use of the medium's cultured English :

May 28th, 1931 (Nona writing through Rosemary's hand) :—

"My medium has the right type of mind for this work—clear-cut as crystal. We do not object to her views at all."

F.H.W. : "Did you hear her (Rosemary) say last night that her own subconscious mind may account for all she writes?"

Nona : "I did, and was amused ! She will grow out of it. But you yourself know quite well that we are what we represent ourselves to be. The discrepancy lies not in us, but in our imperfect method of communication with your side. Never forget that it is just as difficult for us to contact you, as for you to contact us. We both need mediums."

Now let us give a few independent proofs of separate identity. On June 28th, 1930, I had a sitting with Mrs. Mason, at the British College, in London. As is usual in these professional sittings, my name had not been given to her, nor did she know me. Without any sort of prompting on my part, her guide, "Maisie," at once said :

"I see an Egyptian lady with you, tall, long sharp features, high forehead, robe and sandals blue, golden girdle. She is a guide to someone else, and gives the name "Ona, Mona, or

Nona.' She is a fine guide who was a princess in Earth-life, but is now of the higher spheres."

This evidence of separate identity was corroborated on May 29th, 1933, when I again visited the British College, incognito, but this time to sit with Miss Naomi Bacon, whose guide, "Sunbeam," said :

"There is a dark Egyptian lady here, a powerful guide and a beautiful influence ; a guide to a lady whose name is "R."

Then followed instructions concerning the Rosemary sittings. "Sunbeam " finished with a quaint and (I fear) undeserved tribute :

"Do you mind if I call you Mr. John ? You *are* the perfect scribe !"

Nona has also contacted me through other mediums, sometimes when Rosemary was absent and unaware that I was consulting a medium at all. All these contacts prove that Nona and Rosemary must be separate individuals.

The other point, which is concerned with the survival of memory and language, is rather more complex. I have questioned Nona about it many times. She has consistently maintained that Earth-language and memories can only come from within. Her first reference to this apparently psychic law is dated August 30th, 1930. Blind people, she said, soon lose contact with Earth after passing because they had no visual memory to retain of it. In other cases,

"as the visual memory passes, the memory of names and places also passes with it ; and all becomes vague and cloudy. They say that no memory is ever entirely lost ; that we retain all of it somewhere. But for my own part, until recently, I had almost lost all visual memory of my Earth-life. When you became interested, I had to search for these memories to bring them back—disjointed, brief, and very confused."

Here, I suggest, are two statements of considerable importance concerning visual memory and the revival of Earth-memories generally, after they have faded.

Later, when the language-tests began to come through, I asked Nona if other spirits were helping her with these. She replied :

"No. No. It is all my own memory for which I have sought, specially, to give you tests. I need neither memory nor Earth-language now. I use neither. But I was able to look back—by

permission and the help of my guides—into my own past. I do not care to look . . . and I merely get enough information to satisfy you. When this has been enough to satisfy me on your account, all will again sink into a forgotten past which I do not think will ever be revived."

On July 26th, 1933, she amplified this statement :

" The language came back to me along with the memory : but it would have been possible for me to remember facts of my Earth-life, and yet remember none of the spoken words. Yet I did manage to remember, through special thought-processes, some of the language once used. It is a different and more difficult process. That is why it is so seldom done."

Now let us leave Nona's own memories and language-tests, and discuss another development now made public to our readers for the first time. It was first disclosed to me by " Maisie " (Mrs. Mason's guide) and has since been confirmed and amplified by Nona through Rosemary. This new development is that while Nona denies that she is Rosemary, she claims that *Rosemary was contemporary with her in Egypt, over 3,300 years ago !* Needless to say, Rosemary herself at first utterly disbelieved it. As for myself, I had always hated the doctrine of Reincarnation, and refused, like Rosemary, to accept the story. A year later came the first language-tests, and shortly after that, obvious glimpses of ancient Egypt, described by Rosemary in partial-trance, and recorded by me in full detail.

In discussing this development with an interested friend some time ago, I suggested that here was apparent proof of reincarnation. He replied that disclosure of it might weaken the value of Nona's language-tests in the minds of our opponents. They would, he declared, immediately claim it as evidence that the language-tests came—not from the alleged Nona—but from Rosemary's subconscious mind.

Well, I cannot help what our opponents may claim, nor do I greatly care. In this inquiry nothing matters but truth, and no investigator of principle would desire to withhold material facts which might appear to controvert his own theories. If in spite of the evidence offered in this article, our opponents maintain that Rosemary is Nona, and vice versa, they may do so : but in doing this they will have to admit both survival and reincarnation. I see no logical escape from that. As a

matter of fact, this evidence points to both, and to spirit-guidance too. But to suggest that such guidance as Nona's is based on deceit and fraud is a claim too absurd to argue. On the other hand, it is too early to dogmatise on these matters. What is most needed at the present is evidence. Our private beliefs are our own affair.

One debatable point, however, is whether Nona would have succeeded so well, had Rosemary *not* been presumably contemporary with her in ancient Egypt. Could these unique language-tests have been put through any *ordinary* medium whose previous lives (if any) held no association whatever with the Nile and the period of the Pharaohs? Possibly not, and for reasons which others may formulate after our work is done.

Nona's story of Rosemary's former life in Egypt can be epitomised from the Records as follows :

In one of the many raids into Syria made by the Pharaoh Amenhotep III (whose reign is computed as 1406-1370 B.C.) there was taken captive a Syrian girl named Vaula. She was of high birth, and therefore carefully guarded as a valuable hostage. On arrival in Egypt she attracted the attention of Princess Telika, the Babylonian wife of the Pharaoh (now known to us as the Lady Nona). Telika took the Syrian girl under her protection, and obtained temporary security for her as one of the Temple-virgins at Karnak. Both women had a common bond of mutual sympathy in that they were aliens in Egypt ; and both were ultimately drowned in the Nile as the result of a political intrigue in which the priests of Karnak appear to have played a discreditable part. These latter influenced the Pharaoh against them at a time when Amenhotep was in failing health towards the end of his reign. The priests naturally hated both Telika and Vaula for their sympathies with the new monotheistic faith which the next Pharaoh openly adopted. Vaula, Nona tells us, was none other than Rosemary herself.

Such, in brief, is the story Nona has told of their former association in ancient Egypt. From actual historic records I have been able to corroborate those parts of Nona's story which deal with the Pharaoh's failing health and the upheaval in religion, both of which occurred near the end of his reign.

The only corroboration of Nona's tragedy is a suggestive passage in one of the Tell El Amarna letters which passed between Amenhotep and the King of Babylon. How far the rest of the story is true we cannot know, for the historic records of most of that period were destroyed at the end of the next reign.

Returning now to the Rosemary mediumship, there has recently been a new development in the form of apparent memories of Egypt, recalled when in the partial-trance state by Rosemary herself. At first I thought them Nona's memories, but the latter has since shown them to be recollections of Vaula, now alleged to be living again as the English girl, Rosemary. The memories occur only during the sittings. They take the form of mental pictures, presented in detail, and succeeding each other like the views on a lantern-screen, one fading out as the next is focussed in. They do not come to her in the normal state, nor can she afterwards recall any detail not given at the sitting. The phenomenon appears to be a temporary lifting of the veil into a far-distant past, vivid enough at the time, but closing down like an opaque shutter when the sitting is over.

Here is one memory-picture of the bazaar at Thebes, described in detail by Rosemary and recorded verbatim by myself :

" There's a huge square market-place in this city, and at times it was filled with caravans from the surrounding countries. Every kind of merchandise had its allotted portion for display ; goats, asses, camels, slaves, spices, sandal-makers, perfume-vendors. There were stalls where queer-looking cakes were being made, cooked on little iron grids, and eaten with some kind of drink in big round cups—pottery of some kind.

" There are strange-looking men like fakirs, fortune-tellers, cross-legged, with small sticks in the sand. They are surrounded by Arabs, with pull-overs on their shoulders to protect them from the hot sun.

" On the far side, facing me, is a long row of low buildings of white clay. The windows of the upper storeys are all closed—covered with shutters. From the lower storeys are jutting out cool awnings of striped material, to cover the passage and protect the buyers from the sun. Under these awnings, as you walk along, are open spaces and a low doorway, with steps leading down into a shop. These places have rich goods of all kinds, and there are bead-sellers, fan-makers, gold and silversmiths ;

and there is here what would correspond to a modern beauty-parlour. The men as well as the women painted their faces in those days—though not as much, of course !

“ I love being in this market-place. It’s not really safe, and of course I’m not alone. I love the excitement, the colours, and all the pretty things. Here’s a man with some dear little black and white baby-goats to sell. The sheep are bigger than ours, and have close curls on their wool. This city is where the Temple was I described some time ago. The Pharaoh had a palace, and lived here.”

Here, unfortunately, the telephone bell rang, and broke the contact. Rosemary was dazed with the shock for several minutes, and the picture was never completed. Sufficient detail was given, however, for Egyptologists to verify later if they care to do so.

No doubt our critics would call it “subliminal dreaming,” but there is too much detail—spoken rapidly and without correction—for such a claim to merit our serious attention. Rosemary has never been to Egypt. Yet on many occasions she has recalled incidents equally vivid in detail, and full of local colour :

“ I am wearing sandals, studded with ornamentation, and with a thong coming up between the first and second toes. My toenails are coloured, and I have bare legs. I should know those sandals if I saw them again. From the waist downwards I am wearing a pleated skirt of rather thin material, almost transparent, with a turquoise, greeny-blue band of colour on the skirt, and a beautiful broad belt which hangs from the hips rather than from the waist. There is a bare expanse of skin round the waist, but I wore a covering for the breasts, and a series of circular necklaces—not dangling, but close-fitting. My hair was thick, and sticking out at the sides—also what seem to be elaborate ear-rings, and bracelets on my arms. Build about the same as now.”

Rosemary, who was normal at the time, said this vision came to her “as a result of feeling contented.” Nona added her own comment in writing

“ Quite successful, and I was surprised how clearly she got it. It was more an answer to her thoughts than a direct showing. I mean I was thinking of us in Egypt at that time, with a picture of her in my mind at that moment.”

Other memories of Vaula (Rosemary) could not have been impressed by Nona, as will be seen in those which now follow :

"I can see a long stretch of desert, with a road winding through it. The Pyramids are in the distance, but—how strange!—they are not dark, but of a terra-cotta colour. The Nile too is here, but very sunken in its river-bed, with mud-flats here and there, very dry and hard. The atmosphere is a lovely violet-blue, with a golden-pink haze on the sand. There are sounds of cattle-bells in the distance, and borne upon an almost imperceptible breeze is the scent of almonds. I am dressed in a thin, blue-grey filmy garment, tight round the hips, which turns over and fastens in front. I am wearing sandals, and can feel the sand between the toes. My hair is black, tightly curled, and my face is a pale, clear olive shade." (Rosemary to-day is a brunette, with a fresh complexion.) "Now and then a large bird sweeps across; a thin bird with long wings and a short, raucous note 'Ah-Hah.' " (The bird's call, as imitated by Rosemary, was intensely nasal, as well as raucous. The first syllable was short, but the second was accented, and raised in pitch.) There followed a long and interesting account of life in the desert, modes of travelling it, and a description of head-dresses worn which the sand could not penetrate. Evidential touches in this picture are found in the reference to the colour of the Pyramids, and the harsh call of the ibis, a bird Rosemary has never seen or heard. Nor did she know what I was able to tell her afterwards, that the Pyramids were in olden times encased in rose-coloured granite. When I told Nona of this, a fortnight later, she replied

"I will tell you something even more interesting. I could not have retained that memory, myself. *She* always loved the Pyramids. They held a fascination for her, which may account for this deep-seated memory. But I hated the desert, and never went into it if I could avoid it. I never walked anywhere if I could help it. I was always carried. But she had a strange freedom, and loved to go out into the desert. She was a 'fay,' as you call it, timid, yet she loved all sorts of excursions which were not usually 'done.' All classes had a steady, regulated life in Egypt, but she was a stranger, and never settled to Egypt's ways."

If these statements of Nona's can be accepted as evidence of separate personality, as well as corroborations of their story, the reader may well ask why these two souls, who shared the same fate so long ago, are again associated in Rosemary's present life. Is it fate, destiny, Divine guidance, or mere coincidence? And what is the ultimate purpose of it all?

These are questions for which there is no present answer. Vaula's memories are not always happy ones :

" It smelt horribly down by the river that day ! Will evening never come ? I'm full of fear ! Eyes, watching eyes, everywhere ! Don't go ! Don't go ! "

Here Rosemary rested her head and arms on the table, entranced, and sobbed bitterly. Afterwards I complained to Nona that our medium should not be upset in this way. Nona's reply, in writing, was illuminating :

" It was not *of my* showing. It comes through the medium's remembrance. You can shut down all these past memories if you wish, for your will is your own, Rosemary ! But I do not think you will. Memories once revived are apt to come back at any time, and that you will have to endure, or else deliberately close up the past. One cannot choose the memories one will remember, for they choose *you* ! And the outstanding ones are usually the strongest."

Other memories of Vaula (Rosemary) are of special interest to me as a musician, notably the chanting of the priests in the Temple, and the songs of the Temple-virgins, both of which I was able to record in musical notation, the latter along with their Egyptian words. The chants show a crude link with the Psalm-tones of the Church, which possibly came to Rome from the Temple at Jerusalem, and may have been adapted by Solomon's musicians from older Egyptian ritual, like many other practices in use to-day, such as antiphonal singing. The songs of the Temple-maidens are equally interesting, being cast in an ancient Mode or Scale which corresponds exactly with the ancient Egyptian arghool, or double-flute. Rosemary recalled the clash of cymbals and sistrum on the third syllable of one of these songs :



(No. 184 of the series :) " oo-meh-Ràh. oo-meh-Ràh."

And also the deep tones and method of playing a large harp (sabeca) which accompanied another strange melody associated with Spring-time, and the sowing of the seeds ;



Two spoken Egyptian language-tests came through with this memory. I give them exactly as I recorded them, phonetically, not knowing their meaning :

(No. 186 of the series) " Lah-kéet."

No. 187. " Doo-neh-lah-kéet."

Mr. Howard Hulme (Nona's translator) tells us that No. 186 means, " a number, a time, a period " ; while No. 187 is ancient Egyptian for " Extend a number, or period."

The application of these translations to a musical performance will be obvious, especially to our musical readers. Rosemary has recalled many similar incidents of her presumed life in Egypt as the Syrian maid Vaula, but the foregoing will suffice. The sceptic who attributes them to " subliminal fabrication " must also explain—if he can—the appropriate language-tests 186 and 187, and the correspondence between the arghool and the Modal Scale of the Temple-songs. Meanwhile, I suggest they are evidence of a presumed survival of Vaula, not less interesting than that of Nona herself.

But the Rosemary evidence for reincarnation does not end with these memories of Egypt. Two other lives, at least, appear to have been Rosemary's portion on Earth. One is connected, apparently, with the time of Nero, when Rosemary was a Christian maid and again suffered martyrdom. The other appears to associate her with Britain in the early part of the 17th century, when as a Puritan girl she went overseas to New England, along with many other such emigrants, and died there during a terrible winter's epidemic in which a third of the little colony perished. I have no space here for these memories, vivid and full of detail as those of Egypt. There may have been yet other Earth-lives, of which Rosemary has no present recollection. And of course no account has yet been given of presumed existence on " astral " or other planes during the periods intervening between the Earth-lives of Nona's medium. But if reincarnation on Earth be accepted as a fact, a larger question is opened up by the suggested evolution of the human race from its early beginnings to its

ultimate destiny in the higher spheres. It is too big a story for detailed argument here. Nor shall I discuss the "group-soul" theory recently put forward by the posthumous F. W. H. Myers, through another reliable mediumistic channel ; except to say that Nona draws a sharp line between the merging of units found in the lower orders of life, and the voluntary combining of spirits—human and angelic—who have reached "soul-consciousness," which Nona defines as "awareness of God." She is emphatic in stating that once the evolving entity has reached this stage, it remains individual. It may, and does (says Nona) temporarily associate with other individuals for some special purpose, and by a process impossible to explain to us. But there is no loss of personality in the process, as in the lower orders. Rosemary, for example, is Vaula. There is no suggestion of a "group-soul" in her case. I give Nona's opinion for the benefit of those who in rejecting reincarnation in favour of a "group-soul" theory may be exchanging one difficulty for another.

At this stage I may perhaps be allowed to quote the teaching of "Yen San"—one of my own guides who has frequently written through Rosemary's hand, with the permission of the Lady Nona. Let us make full allowance for the fact that Yen San was in Earth-life a Chinese scholar and philosopher. The impact of Oriental teaching upon Western minds is seldom very welcome, but I offer his words merely for the light they throw upon some of these very involved questions :

"It is perfectly true that the human spirit has slowly climbed up through all stages of sentient being, from the most elementary forms of life extant, either here, or on other material Earths. They who believe that Man has progressed through all the stages of animal life known to us to-day—such as dog, cat, horse, etc., are not quite correct : for though that may be so, there are parallel conditions which never touch the animal forms you know. There are sub-human beings who live out very complete lives of their own, and whose existence is usually invisible and imperceptible to earthly mortals. These have been the basis of Folk-tales all over your Earth, each race producing its own. The medium may have progressed upon these lines, but you are less easy to place. You have certainly been humans for a great period, or you could not have reached your present state of development."

If therefore we can accept Yen San's teaching, along with Rosemary's memories of her former lives, the inference is plain. Most of us must have had similar experiences in our own past lives ; the memories of which lie stored away in the recesses of our subconscious minds. If the veil can be lifted in such memories as Rosemary's, we may assume that both veil and memories exist for each of us. Nona once said, in reply to a question put to her by Dr. Nandor Fodor :

" The stage at which a spirit realises past incarnations is the one when the spirit needs the memory and the knowledge of those experiences, and not before : but it is also the stage at which the spirit has completely overcome " (and learnt) " the lessons which had to be learned at such a stage."

Further, it will be obvious that the difference in mental and spiritual growth between those who are " born old "—as Yen San once called it—and those who are perhaps gaining human experience for the first or second time, is to be seen in their behaviour and general response to life's many challenges. The " older " souls win our respect : the " younger " sometimes need our patience !

That is all I propose to offer concerning our past existence, and in concluding this portion of our subject, I submit that :

1. The Language-tests of Nona (Telika) ;
2. The Egyptian memories of Vaula (Rosemary) ; and
3. The teachings of Yen San

all suggest that *Man has had a past existence so remote in its origin as to imply the possibility of Life Eternal, in the retrospective sense.*

* * *

Secondly, let us consider the introspective side, relating to our existence in the Present. How far does our immediate consciousness represent the total extent of our present existence ? Day and night are alternating periods of waking consciousness and sleeping unconsciousness. Apart from Sleep-travel—experienced by most people, though few are aware of it—there are psychic faculties in man which can apparently transcend both Space and Time. Undeveloped in most of us, they produce strange results in mediums like Rosemary. *Psychometry* is one of them. I have twice seen her hold letters from strangers in America, describe the writers

in detail subsequently verified 13 out of 15, and 14 out of 16 tests of identity. *Travelling Clairvoyance* is another of these faculties, by which Rosemary has described incidents happening simultaneously 200 miles away, of which we were unaware before the sitting. *Projection of the Astral body* is another, in which Rosemary has twice manifested evidentially in my presence, at the circle of a mutual friend (Mr. C. W. W.) though absent in the bodily sense. On both occasions the soi-disant Rosemary told us where she was, and what she was doing at the moment of contact ; both statements being verified later. Further, the astral communicator was able correctly to answer questions, although the conscious and absent Rosemary knew nothing of the contact, nor that she was being questioned. There is nothing new in the exercise of such faculties, which have operated many times since Swedenborg startled his friends by demonstrating them. My object in stating them now is to show that *mediumship transcends the limitations of Space*.

Among the phenomena which apparently transcend Time are *Thought-projection* and *Etheric Impressions*. The Rosemary Records show many examples of the former, received apparently from persons long deceased. One of the most evidential came from a spirit-communicator whom Nona vouched for as John Bunyan. This case is fully analysed in my shilling pamphlet, "A Challenge to Sceptics," published by The Two Worlds Co., Manchester. Other evidential contacts have been made with spirit-people who lived in Elizabethan, Medieval, and even Roman times. *Etheric Impressions*, or moving pictures apparently imprinted on the atmosphere or ether, are still more curious. Rosemary has seen several when on holiday in those remote parts of England where, as Nona explained it,

"Nothing of more recent occurrence at that spot has happened to overlay them."

One was perceived in a Shropshire farmhouse, where Rosemary saw the dining-room—not as it is to-day, dirty and somewhat dilapidated—but in detail as it appeared, bright and polished, 100 years ago. Two others, full of evidential features, were noted in Northamptonshire, and re-enacted incidents of the Civil War, about 1643. Another reconstructed a scene where the Danes had occupied a rural spot in Bedfordshire ; and

yet another, even more remarkable, yielded a picture from a period much more remote. Rosemary and a friend had climbed one of the Mendips in Somerset, and sat down to rest in the coarse grass on the limestone summit above Ebbor Gorge. Her psychic faculties, quickened by the peace and loneliness of the spot, at once tapped one of those Etheric Records which Nona states are often present in such places, for she saw, clairvoyantly, "a number of prehistoric men of the Stone Age, running over that very summit, with a loping, stooping gait, head down, and arms hanging loosely and straight, not swinging as running men use them to-day. They were short, squat men, and seemed to be running in irregular formation as though hunting, or at war; and all were running in the same direction, away from Ebbor Gorge and towards Wells. They carried short-handled flint weapons and slings. Some had their black hair tied in a knot on the head. Their features were expressionless, with low forehead, projecting eyebrows, and small, unintelligent eyes. They had protruding, ape-like jaws, and a complexion dark brown and dirty. Their lower limbs seemed bent or slightly curved in shape, and they were clad in rough skins—either of bear or wolf—with bare knees, and feet and ankles covered half-way up the calves. As they ran, they gave vent to sounds which Rosemary described as "a low muttering of each to himself," rather than communicated speech. This may have been due to excitement, for they were wholly intent upon the pursuit, and were not in any sense aware of Rosemary. This picture was followed by another of their chief, with a spear, gesticulating and inciting them to fight."

Anthropologists will recognise them at once as men of the Le Moustier or Neanderthal type who lived not less than 20,000 years ago (probably much more) and whose remains have been found in many parts of Europe, including Somerset. Nor did Rosemary know that Cave-dwellers had once inhabited Ebbor Gorge, from which direction the men were running. These were facts ascertained afterwards by the friend who witnessed and recorded the whole episode.

Whatever may be the nature of such Etheric Impressions, I am satisfied that Rosemary does not invent them. These may have been projected thought-forms from a discarnate anthropologist, but that would not explain the "low mutter-

ing"; for though science has reconstructed the physical details of Quaternary Man, it knows nothing of his speech. On the other hand, if they were Etheric Records of incidents which long ago happened at that very spot, there was still sufficient *life-force* in them to react upon the aura of an exceptionally fine sensitive. It is important to bear this in mind, for the picture was not static. On the contrary, there was both sound and movement: and in some way we do not as yet understand, 20,000 B.C. was linked with the 20th century A.D., just as the Versailles of 1789 was linked with 1901 in the well-known case recorded by Miss Moberly and Miss Jourdain. (*An Adventure*. C. A. E. Moberly. Faber, 1934.)

However we explain them, such incidents prove that *mediumship transcends the limitations of Time*.

Lastly, in this connection, the abundant evidence for the existence of fairies and other sub-human creatures shows that Life is independent of the limitations of physical vibration. On the Mendip Hills, Rosemary also saw Elementals, or fairy beings varying from three inches to two feet in height. They were not all of the same shape, but they were etherial forms, grey or green in colouring, which "glided swiftly like a mist," as she expressed it. Such testimony suggests that faculties latent in Man may link up with life functioning upon other planes, in addition to that familiar to us through ordinary spirit-communication. In other words, *Man may through mediumship transcend the limitations of physical being*. We may therefore summarise the argument for Life Eternal in relation to the Present, by suggesting that human faculties, which can overcome the barriers of Space, Time and Physical Being, are derived from a *Life-principle which is obviously indestructible, and therefore eternal*.

* * *

Thirdly, there is the problem of life eternal in the Future sense. By this I do not mean ordinary prevision and prophecy, which I have discussed fully in the pamphlet "A Challenge to Sceptics." Nor am I concerned at the moment with ordinary post-mortem survival; but rather with possible future incarnations on Earth, and the prospect of continued

existence in the higher spheres, after the individual spirit has no further need of human experience. The teaching of the Rosemary guides on these matters is quite clear. We can summarise it under seven headings :

1. There is no spiritual retrogression. Once the evolving spirit has reached the human stage, it never returns to the animal. Nona's teaching here is quite at variance with those debased Asiatic beliefs on reincarnation which have so misled some of the Eastern races.

2. Nor is there any real retrogression in the development of character. Defects once overcome are finally eliminated, and the soul is free of them for all time. Hence,

3. The main purpose of Earth-incarnation is to enable us, by struggle, to conquer these defects which apparently can be better overcome when the spirit is handicapped by physical limitations, than when freed from them after death.

4. We therefore return to Earth—not continuously as is sometimes taught—but at varying intervals of time. Such return is largely voluntary, though there may be instances where the evolving spirit is compelled to do so by its own higher guides, or in obedience to some higher law.

5. Return may also be made voluntarily by some highly developed spirit, in order to fulfil a special mission : but more usually to purify itself, in the case of lower spirits, by struggle with Earth-conditions.

6. It is also possible for baser spirits to return to Earth for more selfish reasons. Moreover, if such an individual makes no effort to progress, his soul-consciousness may gradually become weaker, and ultimately be lost altogether. The working of this law is suggested by the parable of the talents (Matthew xxv) and again in St. John, xii. 25. It is a serious warning to the multitudes of people who merely drift through life, as well as to those whose lives are actively evil. For such as these, " life eternal " is by no means a certainty, if Nona is correct : and there may come a time when the " God-spark " or essential spirit in them may be withdrawn from the consciousness which should have developed around it ; thus involving the final death, or extinction of what we may call the soul.

7. But when the developed spirit is sufficiently purified

to need no further incarnations, it will pass on to higher realms and gradually lose all contact with Earth, save such as it can make through spirit-intermediaries (mediums like Nona) or voluntarily in connection with some authorised mission, or a self-appointed task.

Having thus summarised the teaching of Nona, let me briefly outline a forecast of one of my own future incarnations. Like Rosemary, I too appear to have had many past lives, discussed in the Rosemary Records, but unnecessary to mention here. Some of them were connected with missionary work of various kinds, but the forecast now quoted was given through Rosemary in trance, in April, 1933 :

“ In one of your future lives you will be born in the East ; but not until a terrific physical struggle has taken place between the nations of the world, out of which will arise a desire for spiritual peace. That is the time when you will come again, along with many others, to do some high work for the world. You will come for one purpose alone—a certain service which you, by your peculiar training, will be fitted to perform. You should devote the remaining years of your present life to preparation for that, and we pray that God will give you strength to aid you in accomplishing your destiny.”

How far can such a forecast be accepted as accurate prophecy ? Obviously, not at all, since it is at present unverifiable. But it may be a lifting of the veil into the future, just as Rosemary's memories are glimpses of the past. Both are of interest merely in that they provide a hypothesis on which to base our conception of Life as a well-ordered plan, the future of which may be seen by our higher guides, and possibly by some larger, subliminal part of ourselves. We may now begin to understand the supreme importance of Psychic Truth. It is not a mere hobby, nor even a by-path in so-called science. It reaches into the remote Past, and the far-distant Future, and intensifies the Present in ways unfamiliar to normal belief. In Egypt, Nona says, they did not call it Spiritualism, or even Religion, but simply The Law.

In a later age, the Hebrews gave that name to a different thing, but not until the older Law probably known to Moses and possibly derived from Egypt had degenerated into mere priestcraft. When that happened, the world lost something precious which even the work of Jesus failed to restore ; but

which may now be restored if men's minds can be opened to receive it. In fact, one of the main points in Nona's teaching is that if we took the long view of life here and now it would help us to bear present troubles more patiently, and to strive ever towards perfection in character. Life may then be perceived as an eternal progression, in which the spirit of man toils and suffers, acquires self-control, and obeys the great Law of Service, while ever striving to reach higher levels of spiritual development. The nature of its ultimate destiny was expressed through Rosemary's hand many years ago by the highest of all the Rosemary guides, whom even Nona calls "The Great Guide":

"I do not know whether we shall ever know God, because I sometimes think that if ever we become so purely spirit as to come into His light, then He will absorb us, and we shall be God. In the pale reflection of His High Spirits' Light, we can glimpse at power and beauty almost too fine to be endured. To strive after goodness is the beginning and end of existence."

Let us admit that such teaching is not new. Moreover, no finite intelligence can be entirely free from the possibility of error. Nona, Yen San, even the Great Guide may all be mistaken: but it seems reasonable to suppose that the higher we go in spiritual evolution, the less likely we are to be mistaken, since our vision may be clearer and our faculties more developed. In another sense, however, the truth of this teaching does not depend upon the credibility or wisdom of spirit-guides. Deep in our hearts we know instinctively that Life is indestructible. Emerson showed that in his essay on Immortality. The teachings of such guides, like the ecstasy of poets, enable us to trust the "larger hope"; but our highest selves have always known its truth. Therefore, we can summarise our argument as follows:

If the human mind can recall the far-distant Past, demonstrate independence of Time and Space in the Present, and forecast the far-distant Future: if it can reveal personality as an evolving growth, much deeper and wider in its operations than is perceived by the normal consciousness: above all, if it has proved itself to be indestructible; then we may postulate that Life is Eternal. We are entitled to hold—as a working hypothesis—that the God-spark in Man may have

neither beginning nor ending. We cannot know its origin nor its ultimate destiny, nor even the earlier stages of its evolution through many forms of primitive consciousness. But we *do* know something of its immediate past, and can forecast its immediate future. Imprisoned for a short time in the physical body, the soul and spirit are linked with that Eternal Source of all Life and Spirit which we can best understand by the simple phrase "Our Father." Religion, ethics, knowledge, and art are of value to us in so far as they help to strengthen our link with God, and enable us to rise in the scale of eternal being.



THE INFLUENCE OF LIGHT ON TELEKINESIS

BY PROF. D. F. FRASER-HARRIS, M.D., D.Sc., F.R.S.E.

(With acknowledgments to *The Two Worlds*.)

While it is lamentably true that the absence of light is the one thing needful for fraudulent mediums—doubtless on the principle “that they love darkness rather than light because their deeds are evil”—nevertheless we have good reason to believe that the effect of light is damaging to the production of such phenomena as are characteristic of the teledynamist. (*Prof. Fraser-Harris uses the term “teledynamist” to designate a medium who is used for the production of movements of objects at a distance—i.e., the phenomenon of telekinesis.*)

For *telekinetic* exhibitions are not by any means the only results of the activity of the “unknown force” or power emanating from *e.g.* Rudi Schneider; we have the production of general and of local cold, the appearance of phantoms (ectoplasm?) and sounds of percussion as well as notes from musical instruments.

The unknown power, as far as we can gather, goes through three stages in its evolution: the first its production, the second that in which it is concentrated, and the third when it becomes teledynamically effective.

This mysterious “unknown force” would seem to emanate from the neuro-muscular system of the medium, travel to the scene of operations, become concentrated or condensed there, and lastly, actuate the movements of objects (telekinesis), in most of which we can see intelligent purpose. Schneider himself believes that “power” once concentrated in the cabinet can be left there and still be operative after, say, an interval of ten minutes.

Now it would appear certain that for the proper development of stages one and two, complete darkness is required. The force seems to be produced and concentrated in darkness, but once this has been accomplished, it is able to operate in a good red light. Hence Rudi Schneider’s distress at the sudden bursting forth of the intensely bright and highly actinic flash-

light used for the instantaneous photograph of the levitated object and of the sitters in Mr. Price's laboratory (February to May, 1932 : cf. *Bulletin IV*).

On one occasion when I was present, after the photograph had been taken, and when it was suggested that we might continue the sitting for further telekinesis, "Olga," the trance personality of Rudi, said "*Die Kraft is zerstört*" (the force is destroyed). We clearly understood that what had taken some hours to produce and concentrate had been destroyed instantly by the intense, white, ultra-violet light. He therefore indicated to us that if we wished to have photographs, we must witness the telekinesis first and take the photographs afterwards, not *vice versa*.

Darkness during the emanation of "the power" seems essential, and therefore we always placed Rudi's chair in the dark outside the zone of red light in which the telekinetic phenomena were being observed.

Whatever may be the other physical, physiological and psychological conditions necessary for the production of "the power," the absence of light is an invariable factor.

As is very well known, some séances, as judged only by telekinesis, were complete failures, others brilliant successes, and, so far as we could judge, all the conditions were the same. Whatever else happened, Rudi always became entranced in the dark; and "Olga-Rudi" would not allow the red light to become brighter until this process of concentration was satisfactorily accomplished. This apparently took hours on some occasions, but once it was accomplished, the exhibitions could proceed in very good red light.

This was well exemplified on March 29th, 1932, in Mr. Price's laboratory, when we obtained every kind of phenomenon—violent curtain movements, telekinesis including movements of a knotted handkerchief, phantoms, the sensation of cold, and the "intelligent" distribution of cigarettes out of a closed case.

The light was excellent, and the rod-like phantom which touched my right thumb was visible for 18 inches or so. Beyond that limit I could not tell how far it extended, whether as far as the body of the medium or not, for on this occasion the rod seemed to come from the direction of the medium rather than from the cabinet.

The injurious action of light was still more specifically re-

ferred to by Rudi on one occasion in Lord Charles Hope's series of séances, when he said, "the light injures the force, not the medium" (October 14th, 1932). Exactly the opposite is stated by Dr. Fodor in his *Encyclopædia* (1933) when describing Crawford's investigations into the ectoplasm of the Golighers: "It is not the ectoplasm, but the medium which suffers from sudden exposures to light" (p. 69). Incidentally this is an example of the kind of difficulties and contradictions we encounter in psychical research. On the evening in question, except for curtain movements twice, we obtained only occultations of the infra-red rays.

EFFECT OF WHITE LIGHT.

The amount of white light on some occasions which was objected to by Rudi in trance was very small indeed. So insignificant a quantity as came through a keyhole or a chink beside a door or window was instantly complained of, and, of course, the light admitted by a late comer entering, or some sitter leaving early, very much distressed him. At one sitting, Rudi objected even to the band of luminous paint on the wastepaper basket which I had been asked to hold on my knee, apparently with the object of its being taken from me. After a long time, when nothing happened, "Olga-Rudi" complained that the light of the luminous paint was too bright, so that I had to hide the basket behind my chair.

We seemed to have evidence that white light did in fact distress the medium, as in the incident of the upsetting of the table (Lord Charles Hope's series, November 25th, 1932). After violent movements of the curtains, a four-legged table was thrown over, and in falling knocked the filter from the front of the source of light, which, being white, shone out brightly. In the next instant, and without the slightest warning, Rudi appeared to be pushed from his chair and forced on to the ground. I was controlling at the time. He fell over with a cry of distress, and one of the sitters at once covered his head with the black velvet cloth kept for the purpose (*Proceedings*, S.P.R., June, 1933).

But we had evidence that radiations other than ultra-violet or "white" could also destroy "the unknown power." Thus, as regards infra-red radiations, Dr. Osty's failure to

observe any levitation of an object placed below these rays into the rays, may have been due to the destructive influence of the infra-red rays upon "the unknown force."

Further, and in confirmation of this suggestion, we ourselves observed that on those occasions when occultations of the infra-red rays were obtained, telekinesis was meagre or absent. On one occasion in Lord Charles Hope's series (October 21st, 1932), when the source of the infra-red rays was the surface of an electrically-heated flat iron, the medium at once complained of the heat, and that the power would not form.

It would therefore appear that radiations, with all vibration-frequencies from the ultra-violet to the infra-red inclusive, tend to destroy "the unknown force," but that those of the visible red are the least destructive.

A WORKING HYPOTHESIS.

As a temporary working hypothesis we may adopt the suggestion, in which Schneider himself concurs, that the unknown force and "ectoplasm" are identical; that, in other words, the unknown force is non-concentrated ectoplasm, and ectoplasm a condensed or concentrated condition or state of "the unknown force."

I am, of course, fully aware that we have no sanction in orthodox physics for such an expression as "exteriorised" or "condensed force." But it might be pertinent to remark here that the language of scientific men is becoming increasingly elastic: thus the Bishop of Birmingham in his recent Gifford Lectures at Aberdeen (1927-29) used the expression "matter is simply congealed energy" (*Scientific Theory and Religion*, Cambridge University Press, 1933, p. 133). But since it seems certain that Rudi, when in trance, can project or exteriorise something (some agency that is teledynamic), perhaps we may be allowed in the meantime and *provisionally* to speak of this emanation or unknown force as exteriorised and capable of condensation.

For assuredly it is the same thing which produces telekinesis at one time and occultations of infra-red rays (the Schneider phenomenon) at another.

On this view, ectoplasm is merely a further degree of concentration of the emanation; as ectoplasm it is visible, as force or

emanation, invisible. Thus while nothing visible was ever seen interfering with the infra-red rays, we have observed a self-luminous, vapour-like substance both in the cabinet and emerging from the cabinet.

The analogy with water vapour may be valid ; in ordinary circumstances water vapour in the atmosphere is invisible, but if its concentration be increased beyond a certain limit, it can reveal itself as visible mist, fog or cloud, or indeed in the liquid state, as dew. Invisible vapour of water ascending from the earth becomes visible vapour (cloud) in the sky. Steam as it leaves the funnel is invisible, on entering the cooler air it forms the familiar white cloud at some little distance away. The substance water (H_2O) is the same throughout these physical changes from an invisible vapour at one place to a visible mass at another. One and the same material in two, or even, as in the case of water, three, physical states is by no means a phenomenon unknown to orthodox science.

We are therefore not doing violence to accepted scientific principle by assuming *pro tem* that Osty's " unknown force " is in origin and essence the same thing as ectoplasm, the diaphanous, homogeneous substance which as (ectoplasmic) extensions can produce telekinesis.

Although I myself saw only one rod-like phantom (29/3/1932), yet other very competent observers in the same series of séances (February to May, 1932) saw much more fully formed and anatomically differentiated phantoms coming out from the cabinet and handing out flowers, etc., to the sitters.

The vaporous faintly luminous material often seen swirling about in the cabinet and in front when the curtains were suddenly thrown apart would, on this hypothesis, be a stage in the condensation of the emanation towards visibility.

The association of cold with the appearance of the rod-like phantom is also significant. To continue the analogy with water vapour : the action of cold is to transform the invisible vapour to the visible cloud. At the moment I do no more than point to the analogy.

But besides being invisible, the unknown force would appear to be non-photographable. Dr. Osty, using ultra-violet light, never succeeded in photographing that which was unquestionably occultating the infra-red rays.

Lord Rayleigh, F.R.S., using infra-red photography, was equally unsuccessful. In his experiments, even at the moment when the force was signalled from the galvanometer cabinet as oscillating in the infra-red rays, the plates never recorded anything.

When, however, we come to visible ectoplasm, the photographic records are by no means so barren. On one occasion (March 3rd, 1932), in Mr. Price's laboratory, when a handkerchief had been levitated off the counterpoised table, and, by closing an electric circuit, had fired off the flash-bulb, we obtained a photograph of the handkerchief just leaving the table. In this photograph, the handkerchief is seen quite distinctly surrounded by some hazy, vaporous, homogeneous substance continued down as a long tail in the direction of the floor (*cf. The Listener*, July 6th, 1932).

This appearance is unquestionably what is meant by "ectoplasm," and such Schneider himself considers it. The handkerchief is just opposite the opening into the cabinet, and Schneider has always insisted that the force was concentrated in the cabinet. For no other purpose did Rudi use the cabinet, in which he never sat. Forth from the cabinet, and not directly from Rudi's chair, went the force for telekinetic and teledynamic manifestations.

The photographic record of this ectoplasm (3/3/1932) was more or less accidental, for all we expected to see was a record of the handkerchief in levitation, without which the flash-light could not have been fired. We had no reason to think we should obtain an ectoplasmic "extra." On no subsequent occasion did we photograph ectoplasm, and when, on March 29th, the rod-like phantom touched my thumb, no cameras at all had been prepared to be used.

Moreover, since we never knew what to expect, and could never predict the manifestation of ectoplasm, it was impossible beforehand to arrange to photograph it.

THE EFFECT OF LIGHT IN GENERAL.

Where all is so speculative, it is natural enough to go a step farther, and reflect on the relationships between light, darkness and living matter, for if ectoplasm is not itself living matter, it is, *ex hypothesi*, very directly a product of it. We might begin

by reminding ourselves that all our living tissues—all living protoplasm—except the surface of the epidermis and the retina of the eye—carry out their normal physiological activities in absolute darkness.

The grey matter of the brain whereby we see, is functionally active in the everlasting darkness of the interior of the skull, so that we do literally see in the dark.

The *absence* of light seems, therefore, to be the optimum condition for protoplasmic activity; the chick is differentiated in the darkness of the egg, and the foetus develops in the darkness of the interior of the womb. The fungi and all non-chlorophyll containing plants grow best in the dark or in a poor light; the most successful cultivation of mushrooms is carried out in disused tunnels. Seeds germinate in darkness.

But even the green chlorophyll-containing plants which require the sunlight for their synthetic anabolism actually grow fastest at night—a fact which Shakespeare seems to have been aware of—

“ . . . Grew, like the summer grass, fastest by night.”

(*Henry V.I. i.*)

Again, sunlight, by virtue of its ultra-violet radiations, can kill bacteria, ultra-violet light being now regularly used to sterilize drinking water in storage tanks.

The clearest demonstration of the inhibitory or inimical effect of light on living tissues is that carried on recently by R. G. Canti in the Strangeways laboratory at Cambridge.

The method is that of Carrel (1912) whereby isolated tissues (*e.g.*, chick-heart, periosteum, connective tissue) are made to grow in suitably nutrient fluids. The tissues thus isolated grow indefinitely (one strain is now 22 years old), and since they are mounted as for microscopic inspection, their cell-nuclei can be continuously studied, and have been photographed by a micro-kinematographic device. Canti has made the interesting discovery that light both inhibits and then arrests the activity of the nuclei, *i.e.*, their division (mitosis) on which all growth of tissue depends.

Radium (gamma rays) does the same thing. These observations are extremely interesting, for they amount to this, that while light falling on the surface of the body is a necessary condition of its healthy growth and vigour, light playing

directly on those cell-nuclei which ought never to receive it, is inhibitory and lethal. Light normally never does reach the cell-nuclei in the depth of the tissues. Nature evidently "intended" these actively-moving centres of life to do their work in complete darkness, and so we find that the access of light to them interferes with their activity (mitosis).

We have long known that the nucleus is the essentially vital portion of the cell, for if the cell is divided into two, the portion containing the nucleus survives and can regenerate the whole, while the other portion dies.

Nuclei therefore are to be regarded as *centres* of vitality in a sense in which the cell-protoplasm certainly is not. Vital processes as expressed in the continuous growth of cells *originate* in the nuclei, the rest of the mass of the cell being, as it were, the peri-nuclear substance which holds the stores of nourishment for the nucleus and receives temporarily its waste-products.

ONLY THE THRESHOLD.

Quite recently two Russian workers have supplied us with an objective physical proof of the biogenetic reality of the nuclei by showing us that actively growing nuclei can discharge an electroscope after the manner of the X-rays themselves. If this is true, and it has been verified, then we are forced to infer that actively growing nuclei, both of vegetable and of animal cells, emit a hitherto unrecognised form of energy which has provisionally been called "the mitogenic radiation." In other words, a nuclear emanation is teledynamic. But nuclear emanations or mitogenic radiations are the direct product of vitality. They are called mitogenic because they accelerate nuclear growth (mitosis).

It is just possible that the unknown force is casually related in some quite unknown fashion to these mitogenic radiations.

According to Dr. Nandor Fodor (*Encyclopædia of Psychic Science*, 1933), Eusapia Paladino, while in trance, on one or two occasions discharged an electroscope.

We seem to be on the threshold of a new region in psychical research, and to have touched just the fringe of possibilities which may lead us through much that is at present mysterious to new facts concerning the normal and the paranormal manifestations of vitality.

ETHER VIBRATIONS IN TELEVISION

(And a Comparison of the Frequencies Involved
with Possible Psychic Vibrations.)

By H. ANTHONY HANKEY (Fellow Television Society)

*Précis of a Lecture delivered at the British College of
Psychic Science on May 16th, 1934.*

The science of Television was chosen for this lecture because, firstly, Vision is generally considered more intriguing than Hearing, and secondly it has been suggested that it is a step in the right direction for obtaining materializations by quasi-mechanical methods. It will be appreciated from the following that this suggestion must be accepted with the greatest reservation, and that, technically, Television is not further advanced than Radio so far as etheric frequencies are concerned.

The so-called "low definition Television" operated by the British Broadcasting Corporation utilizes one of the normal broadcasting stations for transmitting a small picture of arbitrary entertainment value. The wavelength used is 261.1 metres, which means a frequency or vibrations of approximately one and a tenth million per second. The high definition transmissions by the Baird Interests use a wavelength of six metres only, which involves ether vibrations at the rate of fifty millions per second.

With a "carrier wave" of this order it is possible to transmit and receive a moving picture comparable with the size and definition of a home cinema. Here, then, is Television from the comparatively slow ether vibrations of fifty millions per second. It is important to bear in mind that these vibrations are actually the so-called "CARRIER WAVES," the link between the transmitter and receiver. The Carrier Wave has to be modulated in order to make it intelligible. Thus for telegraphy it is definitely broken up into the Morse Code, whilst for speech it follows the air compressions and rarefactions made by the voice into the microphone. For music the wave is modulated in the same way, but with a considerably greater range of semi-tones and overtones, whilst in the case of Television, a still

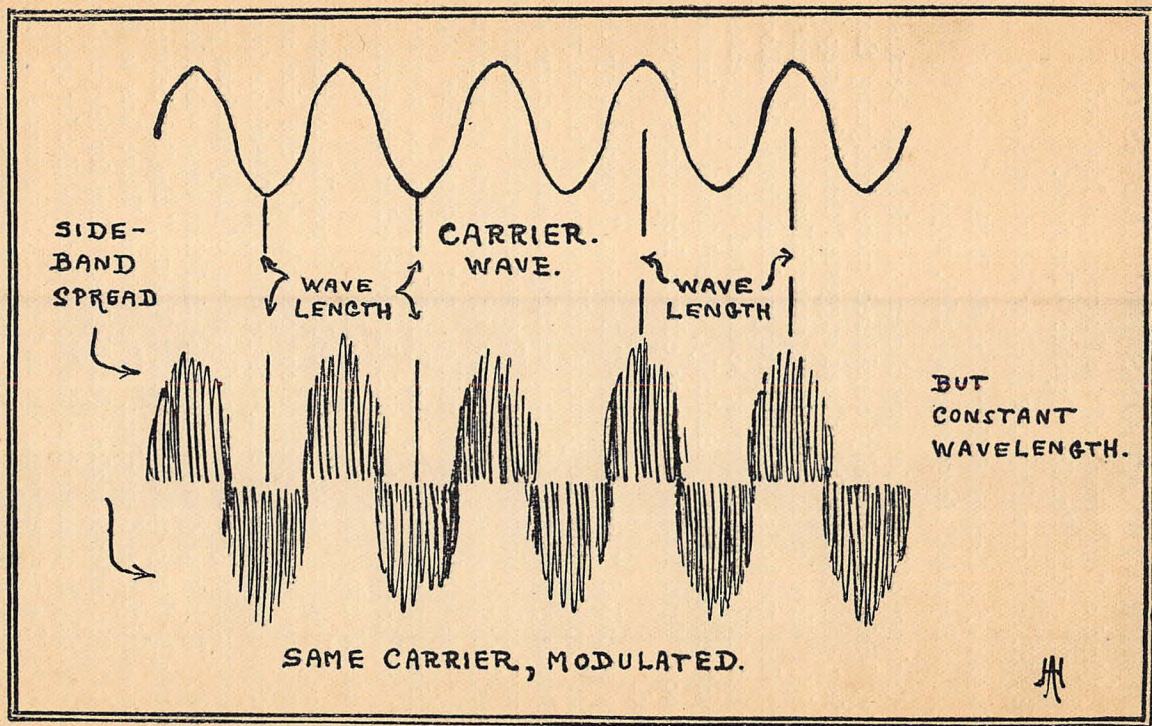


DIAGRAM OF CARRIER WAVES.

finer degree of modulation is necessary for a good quality picture. It is the latter fact which precludes the use of the normal broadcasting wavelengths for good quality pictures, owing to the "spread" of the wave, thus taking up too much room in the ether where other broadcasting or communication services have priority, and also the lower vibrations of the normal broadcast cannot accommodate the television modulations, which are RELATIVELY high for the Carrier Wave.

The comparatively high speed of signalling due to the picture being "scanned" in minute elements or "dots"—dot rapidly following dot in the built-up picture—is still negligible where ether vibrations are concerned. In fact, the modulation is of a mechanical order, a mere 200,000 vibrations per second for really good Television.

So it will be seen that the Carrier Wave has frequencies very considerably in excess of these mechanical modulations.

It is interesting to note that the latest Cross-Channel Beam for operating a Typewriter at the receiving end, employs a Carrier Wave of the TEN CENTIMETRES order. This implies vibrations of THREE THOUSAND MILLION per second. Terrific figures, indeed, but still very much below the rate at which the optic nerve vibrates when one looks at a geranium, something of the order of FIVE HUNDRED MILLION MILLION per second! The Wave Length would be approximately 50,000 to the inch.

We will skip the Visible or Luminous spectrum and continue with the Violet end graduating into the ULTRA-VIOLET, which latter, of course, is invisible to the normal eyesight but can affect photographic plates, and can produce sun-burn. These are of the order of SIXTEEN HUNDRED MILLION MILLION frequency. It is of course impossible mentally to visualize these figures, and in the research Laboratory a special unit of measurement is used, termed the ANGSTRÖM, after the Scandinavian research worker of that name. An Angström (written A.U.), is ONE TEN MILLIONTH OF A MILLIMETRE.

Beyond these RAYS, as we term the very rapid vibrations, there are the "X" and GAMMA Rays respectively, the latter emitted by Radium and similar substances, and thereafter the COSMIC RAYS, presumably from interstellar space.

There is no doubt whatever that all of these vibrations are propagated at the same speed as light, i.e., 186,000 miles per

second, but their powers of penetration vary considerably. Thus whereas our bodies are opaque to ordinary light waves, they are transparent to X waves, and whereas a thin sheet of lead is opaque to X waves, it is possible for eighteen feet of lead to be penetrated by Cosmic waves. In fact, the penetrating power or energy of Cosmic waves is up to one hundred times as much as the Gamma Rays from Radium. It is practically impossible to visualize the terrific rate of vibration of these waves, but it may serve to mention that the wavelength is of the order of one fourteenth thousandth Angström Unit mentioned above.

At present we can only *detect* these waves. We cannot, as it were, decode them. It is not known what purpose they serve in the scheme of things, but Prof. Millikan suggests that Helium, Oxygen, Silicon and Iron, the most abundant elements in nature, are being formed in space from the simplest chemical atom, *Hydrogen Gas*, and the Cosmic Radiations emanate from this transformation. It is not so very difficult to visualize that as radiations take place when matter is formed, the converse holds good, matter can be formed behind thick opaque bodies from radiations which can penetrate the latter.

With an intelligent *Directing Power*, modulating still more rapid carrier vibrations than we have hitherto mentioned, it is conceivable that these may be DETECTED and de-modulated by a suitable medium, and auditory and/or visual materialization built up in suitable surrounds (in the séance room for instance).

Once the voice or vision is heard or seen by the interested observer, as distinct from the medium himself or herself, it will be apparent that the mass (ectoplasmic ?) is of physical vibrations for the time being, that is to say the voice will vibrate at the ordinary rate of speech in air, say up to three or four thousand per second, whilst the visible form will have normal frequencies with a mean of approximately seven hundred million million per second. A comparatively slow speed to the spirit carrier frequency !

Finally I quote Sir Ambrose Fleming, D.Sc., F.R.S., the inventor of the Radio Valve, which makes broadcasting possible, in stating :—

“ The study of the material side of the Universe alone may

not be able to lead us to any satisfying conclusions. There is a psychic or spiritual aspect of it which must be taken into account if we are not to be put to confusion.

“ The material side may be only a cypher message which has to be decoded in terms of the fundamental truths of the spiritual world, if we are to find anything but oppressive and apparently insolvable riddles in the results of modern physical research.”

The lecture provided an opportunity for outlining the present position of Television to many people having but a vague idea of the methods used in transmission and reception, and the problems involved for obtaining vision of entertainment-value. Mr. Hankey illustrated his lecture with lantern slides, and a demonstration of the persistence of vision.



NOTES BY THE WAY

It is with extreme regret that the Council accept the retirement of Lt. Colonel N. P. Clarke from the Executive Council, with their thanks for all the help he has so generously given. He has been most generous to the College in every way, and helpful with practical advice and work of all sorts on all occasions. We shall greatly miss his co-operation, and extend our best wishes to him.

* * * *

THE MARGERY MEDIUMSHIP. *Light* of April 27th published two letters from Dr. Edison W. Brown and Mr. Wendell P. Murray, Counsellor-at-law, supporting "Margery's" statement that the original negative wax impressions of "Dr. X" had been given to Mr. Dudley and taken away by him. Mr. Dudley in a letter to me dated Boston February 22nd, 1934, writes: "The statement that I knew of, or received ('Dr. X's') original wax prints is false, the events there related never occurred, furthermore, the alleged witnesses were not present, and the story is made up out of whole cloth."

Dr. Crandon has now sent me formal affidavits on oath signed by Messrs. Brown and Murray before the Notary Public of Massachusetts, that the statements in the letters by those gentlemen are true. They can be seen on application to me.

We have received a copy of Bulletin XXII of the Boston S.P.R., containing a long summary of the "Kerwin-Dudley" case by Dr. Harold Cummins, as cool and impartial as he can make it, of the unfortunate dispute which has given rise to strictures against "Margery" which her friends feel to be unpardonable.

Those who believe the affidavits above-mentioned, will of course conclude that both sides had equal opportunities for making artificial dies, though not equal opportunity of using them. It is difficult, all considerations of honesty apart, to imagine "Margery" making use of dies in the immense mass of experiments published by the Am.S.P.R. These have now been narrowed down to the single case of Dr. X's right thumb-print and all other experiments brushed aside.

It seems to us that, important as is the quarrel to the reputation for veracity of all concerned, its value to psychical research is much over-rated. The question of survival does not depend on the thumb-print of "Walter." Skin-impressions are to be found on all the paraffin "gloves" figured by Drs. Richet and Geley in *Ectoplasmie et Clairvoyance*; and also on all the "ectoplasmic hands" mentioned by Dr. Fodor. ("Plastics" p. 288 *Ency. Psy. Sc.*) The crucial point in the present dispute seems to be this: The Am.S.P.R. has published many experiments which seem

to have been perfectly controlled. The Boston S.P.R. has made no experiments of the kind, but has violently criticised those made in New York, on the basis of the identity claimed to exist between the "Walter" wax-imprint and the ink-print of Dr. X. This has now become a bitter personal quarrel.

* * * *

The artist Mr. Frank Leah under the auspices of the Grotian Hall in Wigmore Street, continues to give sketches of absent or deceased persons. Mrs. Adela Napier states in *Light* of April 27th :

"Mr. Leah drew my husband (then in Kenya) and told me that he had waxed his moustache since I left just before Christmas. I instantly recognised the drawing which showed my husband three-quarter length, but at the time I knew nothing about the waxed moustache. Since then, however, I have heard from him that he has actually made a habit of waxing his moustache ; and, to support the evidence given by Mr. Leah, he has had a photograph specially taken." Much further evidence is given.

* * * *

In the same issue of *Light* there are comments by Mrs. Barbara McKenzie on the statements of the *Observer* of April 22nd, dealing with "the luminous woman," and remarking that the rays given off by human tissues may "conceivably lead to the explanation of some of those strange happenings now classed as 'psychic.'" Mrs. McKenzie states that "On another occasion when at a cinema performance with Mr. Hewat McKenzie, flashes of fire lit up the box, to the medium's confusion ; and once again in the street in broad daylight, a similar manifestation was observed—again from the lower part of the body."

* * * *

The Members of the Council extend grateful thanks to the member who so kindly made himself responsible for the external decoration of the College. We have been so long accustomed to the mellow grime on the exterior of our building, that we find ourselves walking past our newly-painted frontage, and we give this timely hint to members and visitors.

* * * *

The Secretary is very grateful to members who can spare flowers from their gardens for the beautifying of the College rooms, and she particularly thanks Mrs. Shackle, Mrs. Raikes, Mrs. Strutt, and others whose gifts have helped during a period when flowers were difficult to obtain.

DONATIONS

April.

Anonymous donation for redecorating exterior of College .. £51 15 0

APPEAL FUND.

January.

Capt. S. Bright Bright-Smith £1 1 0

CORRESPONDENCE

Eagle's Way,
Ovingdean, Brighton.

TO THE EDITOR,
Psychic Science.

6th April, 1934.

DEAR SIR,

Doctor Wood has asked me to add some notes to his present article, for sometimes, in translating the numerous Egyptian phrases which he has sent me, there are philological evidences of the period, XVIIIth Dynasty, to which it has been stated, and proved, that the communicator belonged in Earth-life.

Some of those linguistic features were used until, and during, that period; others were introduced in that period, and continued later; these two time-restrictions between them define the approximate date of the communicator's style.

1. The occasional alteration of the consonant *kh* (guttural *h*) into *sh*. An example occurs in her answer to a question which I posted to Dr. Wood (for we had never met). I must remind readers that the Egyptian writing is only in consonants, and in that form not pronounceable. My question was vocalised in accordance with experience gained in translating supernormally received, modern messages in the ancient Egyptian language. Her reply, in Egyptian has been published. (See *Psychic Science*, Oct., 1932, page 196.)
2. The occasional use of *d* instead of soft *g* (*dj*), as in No. 137 ("oo-éhs-teen-odd." èw-è sti ena(u)zh. "And I am putting forth salutation.").
3. In conformity with the style of her period, she uses the *feminine* to express the neuter gender, whereas in writings of a *later* time the masculine was used for that purpose.
4. In phrase No. 203 (see page 122 of the present article), the first word contains the syllable *-iy-* between the verb '*az-*' and its enclitic, pronominal subject, *k*. Together, they make '*az-iy-k*'. There was emphasis on this *-iy-*, and its interpolation makes a *passive* meaning, "*You are quickened* (or, *pushed on*)," this being expressed in one word. After the date attributed to the communicator, there was a tendency for this form to give way to a paraphrase in which the verb, *giri*, "*made*," was used; and its effect on our translation would have been this: "*You have been made to go quicker*." The first style is an infrequent form, and no Egyptologist could assume that in this case it resulted from the knowledge of the medium or stenographer.

The remainder of phrase 203 is *di-alatah men*, "*Restraint gives stability*."

These and other instances of the ancient language coming in spoken and written form, both more swiftly than is possible to carnate experts,

are of infinite value to those who are interested in this language, so long silent, and now revealed. Personally, I feel a reverent gratitude for the invaluable revelations which have come in four years' correspondence with Doctor Wood; but for his sensitive ear and accurate stenography these sounds would never have reached the ears of understanding mortals. But I still have the unanswered question as to why some Egyptologists, to whom examination of this matter could reveal so much, put off that examination so long.

In the case of *drawn* hieroglyphics, the *normal material* for Egyptologists, and where there can arise no argument about vocalisation, the attitude of aloofness is as unaccountable as it is inexcusable. I know of several instances in which savants impatiently have "turned down" supernormally received material on discovery of the slightest detail antagonistic to their own standards.

I do desire that the following prophecy of mine should be recorded definitely: that the savants of to-day who ignore this matter will ultimately take their position in the world's estimation alongside those who refused to look through Galileo's telescope.

I am, dear Sir,

Yours faithfully,

A. J. HOWARD HULME.



BOOK REVIEWS

THIS WORLD—AND BEYOND

By MRS. PHILIP CHAMPION DE CRESPIGNY.

This is a book dealing with the author's psychological development from the first perceptions of the serious aspects of life and thought to her present experiences as Honorary Principal of the British College of Psychic Science. It also gives some of her experiences as novelist and artist—she is, of course, one of the best-known writers of detective fiction.

The first part of the book is written in lighter vein, with always the thread of serious thought running through the whole. Life in Malta, Bermuda and Nova Scotia is touched in giving the poignant incidents that set the ball of thought rolling, and at Greenwich, where her father was the first Admiral-President of the Royal Naval College, she, as a girl, came into contact with such well-known scientists as Professors Tyndall, Huxley and others, and developed a love of physical science which remains to-day.

The book shows that Mrs. de Crespigny's interest in psychic research and spiritualism was not the result of sudden emotional stress, or the mushroom growth of a few months, but of a life-time of thought and study.

Such subjects as trance mediumship, clairvoyance, materializations, apports and other aspects of the occult are very fully dealt with—the outcome of long and tried experience of a practical nature, with many of the incidents that led to her final conviction of the survival of personality.

7s. 6d. net. 7s. 10d. post free.

Can be obtained from the British College of Psychic Science, 15 Queen's Gate, London, S.W.7, or from the Publishers (Cassell and Co.).

A HYPNOTIST'S CASE BOOK.

By Alexander Erskine. 2nd edition. Rider. 2s. 6d.

This book was published in January, 1932, and has only just now been brought to my notice. It is modestly and sanely written, and reads true, but its claims are such as to take one's breath away!

When I first began, in 1890, to study Spiritualism systematically, I put myself under Dr. Lloyd Tuckey, a qualified physician, who practised in Hypnotism, mainly for the cure of Insomnia and Alcoholism. At his clinic I saw some extraordinary things, many of which support some of Mr. Erskine's claims in this book.

Those claims are so extensive as to be a problem of the first rank. Though no one can be hypnotised against his will, and hypnotism is merely an appeal to the subconscious mind in abeyance of the normal senses, the power of the subconscious over the body would seem almost illimitable. It can give action to the paralysed (pp. 56, 62, 71, 147); sight to the blind (pp. 68, 143); hearing to the deaf; always providing that there is no organic lesion (p. 73). It can "send" a hypnotised patient to follow at a distance all a man's normal actions (p. 76). It can describe and trace crime (p. 93). It can enable the hypnotised person to see and describe spirits (p. 103). It can read the mind of any person present (p. 93). It can cure the drink-, or drug-habit (p. 115). It can inhibit conception in a woman (p. 148).

Of all these Mr. Erskine gives examples in his book. He knows practically nothing of Spiritualism, as may be gathered from the following extract (p. 79):

Nor could (the following up of a father's doings by his son) be explained on the analogy of spiritualism, for in spiritualism the medium is controlled by a spirit and acts according to that spirit's commands. In this experiment I was the controlling agency, and I am not a spirit. The boy, subjected to a hypnotic trance at my suggestion, saw, not what I ordered him to see in the sense that I put these visions into his mind, but what, in fact, were actual events."

Now whether this power of hypnotic suggestion should be put within reach of "every man, woman and child in the world" as Mr. Erskine suggests in his preface (p. x) is very questionable. On p. 38 he shows how easily a patient can be put into hypnotic sleep if he consents, and he remarks, "It is all so safe and simple." Is it?

Now to anyone who knows the insatiable curiosity of undeveloped men and women on their neighbours' affairs, and the extent to which the rights of others are ignored, it should be obvious that to put such powers into the hands of all and sundry, is to open the doors to terrific mis-use. Admitting that hypnotism in the hands of right-minded and responsible men like Mr. Erskine or members of the medical profession, may be productive of great benefits, these benefits would be more than outweighed by the atrocious mis-use of them by those who are neither right-minded nor responsible.

It is questionable too whether the English law may not be perfectly

right in prohibiting the use of hypnotism in cases of crime. The *Sunday Mail* of Oct. 18th and 25th, and Nov. 1st, 1925, published the account of sittings, with Mrs. Starkey as medium, by the police, which put them on the track of Allaway, the murderer of Irene Wilkins. Other instances are described at length in the same paper. This may perhaps be perfectly justifiable for the discovery of normal clues, but it is obvious that very much more is intended by Mr. Erskine that is now rightly forbidden to the police. The hangman's rope or penal servitude for life may not always be approved as the penalty for taking life.

Birth-control through hypnotic suggestion for the prevention of conception is, if really true, another very far-reaching matter which is not perhaps suited for discussion here. It may obviously be used for good or bad reasons.

Another unmitigatedly bad use of hypnotism is in the following : Mr. Erskine says (p. 128),

" I have had innumerable successes with young fellows who have come to me a short time before examinations. They have all the same tale—all games and no work. Oh yes, they have read a fair amount, but somehow what they have read doesn't stick."

This is nothing short of deliberate fraud in cases where the competitor gains an appointment as the result of the examination, displacing better and more honest men, or enabling an ignorant doctor to take a place on the medical roster that he has not earned. This view of the case probably never occurred to Mr. Erskine.

In short the book is a very important one ; has much good in it as showing how mental and physical disease may be successfully treated by the subconscious mind, but also showing how immoral may be the uses of the hypnotic treatment, in certain cases.

S. De B.

THE GREAT PASSING ON.

By Edmond Holmes. Rider & Co. 5s.

Mr. Edmond Holmes, well known as H.M. Chief Inspector of Schools and as the Author of *In Defence of What Might Be*, *The Tragedy of Education* and *The Problem of the Soul*, and other works commended by the *Athenaeum*, the *Spectator*, and the *Westminster Gazette*, opens this excellent little book with some very clear reasoning on the nature of Reality, and shows that there are different grades in this abstract concept. He quotes from Professor Eddington the two realities of a table :

1. The material object perceptible by our senses,
2. The table as ultimately composed of vibrating electrons.

I venture to offer a slightly different view-point :

The discovery of the compound nature of the atom has opened the minds of physicists to a new aspect of Reality. Suppose we take the statements often given of ' the next world ' as true—that every natural atom has its ' etheric ' counterpart: that our material bodies are manifested by matter accreted upon the cells of the ' etheric body ' : that

the life of this etheric body is drawn from the Cosmic Power which forms the etheric cells and gives them their laws.

We can then perceive that there are three distinct but interlocked 'worlds' which, from the Spirit downwards, are each productive of the next lower in the scale. Or, proceeding from the lower upwards, all the 'Laws of Matter' are produced by Energy which is conveyed by the finer and yet more minute etheric cells which are produced by Life. This is as far as human imagination can go—a manifestation of the Eternal.

Reality, to each grade of being, whether in this earth-life or any other, is the perception of phenomena to which it is correlated.

Man, consisting of Body, Soul, and Spirit, is connected with all three. As we progress through the change of bodily death, our perceptions are enlarged, and much that we now consider "real" becomes to us illusory, because connected with a phase of Matter which we have cast off, and at the same time our eyes are opened to higher aspects of Reality. Life, which seems final to us here, is by no means Absolute being.

This involves a new physics and a new Biology which belong to the Etheric world on which ours is built. There is an endless chain of progression open and possible to us.

This is what Spiritualism teaches, and we have no fear of what lies before us. This philosophic Spiritualism is the form which must ultimately prevail. We quite recognise that lower types are merely the manifestations of the personal desires of minds that cannot as yet rise above such concepts, but they have begun to grow, though still shackled by the outworn notions in which they have been brought up.

Mind, it must be remembered, is not an entity, but a function of a living being. It ranges from the automatic or reflex action of the lowest bacteria, up to the Creative Power from which the visible and invisible universes proceed. We may rightly claim to be "sons of God," but we must not forget that we share this 'sonship' with all living things. Only in one respect is Man superior to the animals,—he has the capacity for moral development. In so far as he restrains the desires of the body for gratification outside the moral law, and the desire for personal distinction, is he the possessor of the spirituality which is the dominant cause for his endless progress. He must be content to learn and not grasp at a finality which has no existence.

Mr. Holmes shows that Spiritualism is the expression of that type of mind. He says :

"We see, then, that spiritualism points to a new ethic, a new conception of morality. But in doing so it points to a new theology, a new conception of God. If the life of self-development or spirit-unfoldment which is begun on earth and continued after death, is to go on from life to life and from world to world, is it not along the vista which is thus opened up that man is to look for God?"
(p. 160.)

We commend this book to the notice of all who are dissatisfied with the average séance-room experiments and wish to see a higher view-

point taken in the world. It is admirably written, without any 'high-brow' language, and presents spiritualism as a progressive guide. This will be new to many persons.

By transforming our concept of Reality ; by cancelling the barren dualism of the real and the non-existent ; by providing for the recognition of different kinds and grades of reality—it undermines the foundations of both Supernaturalism and Materialism—the two leading trends of Western thought at the present day. Materialism denies the possibility of human survival. Supernaturalism teaches that survival takes place, not in the course of Nature, but by the grace and under the direct control of the Supernatural God. Spiritualism affirms the actuality of survival, but presents it to us as an entirely natural movement, as the continuation into other worlds, and under new conditions of the process of growth, of becoming, which is of the essence of life.

S. De B.

BRIDGING TWO WORLDS.

By Wallis Mansford. Rider & Co. 5s. net.

Personal experience is the foundation stone of psychic science : the experience may be small or great, short or long, but it must be personal and convincing if we expect others to listen. Out of such experience does Wallis Mansford, one of our early College members, present the narrative of his search, in this volume.

Personal proof of the survival of friends was strengthened by the passing and communications from a loved mother, who from the other side of life, became a valiant helper in the development and use of the abilities of her son. It is the story of the first century of the Christian era—the story perhaps of all spiritual progression. The first stage passed, the author found himself drawn into poetic emotional affinity with the brilliant young poet, Rupert Brooke, who, cut off untimely from the earth he loved so well, sought through another poetic sensitive soul to prove his continuing interest.

Mrs. de Crespigny in a thoughtful foreword deals with such inspiration between the discarnate and the incarnate, and quotes the words of Maeterlinck, "They who would understand must have in themselves the same point of sensibility."

Is all this mere imagination—a phantasy ? The author refutes such a thought by the careful details of messages received through sensitives both in public and on private occasions, and gives a warm testimony to the work of these seers.

We gather that work was to be done. Some in the spirit world needed a voice on earth, and were ready to give all the testimony as to their surviving reality that was necessary. Knowledge beyond that of the author, prophecies of future events which transpired as indicated, guidance in many strange searches, meetings with those able to assist in the work—these were offered in abundance and seemingly engineered

by other side influences and were accepted in love and faith and humility, the three requisites claimed as essentials for such communion. Out of all this the author entered into a large place of service. He organised and gave many lectures on the poets—Brooke, Flecker, Byron, Tennyson and others, and recalled to large audiences the debt we owe the poets—the lovers of beauty and freedom.

It is a fascinating story, and knowing Mr. Wallis Mansford since the early days of his search which began at the College, I can assure readers of the integrity of his record, and would encourage them to possess this record of spiritual achievement, made possible by devotion and labour on both sides of life.

The author has taken pains to list the sensitives and the speakers and teachers who have helped him in his experiments and study, and it is good to recall in this way, many devoted workers, many still with us, and some entered into the larger fellowship of spirit.

B. McK.

THE DISCOVERY OF THE SELF.

By Dr. Elisabeth Severn. Rider & Co. 7s. 6d.

For thousands of years the cry "Man, Know thyself!" has been handed down to us and yet knowledge is still an elusive object of search. Religious minded people have spent hours, days, years, in dreary, sorrowful, morbid self-examination reinforced by dire threats of pains and penances for every lapse from the ideal uncovered during such self-examination. And not until some thirty years ago did the science of Psycho-Analysis arrive upon the scene with all its new philosophy flashing with torch-like illumination on the dark road of investigation.

It was during the War, producing as it did that entirely new symptom known as "shell-shock" that the practice of Psycho-Analysis began to be understood; but like all new ideas, it demanded keener analysis and deeper study than the ordinary medical practitioner or educationist was able or willing to give to it. Consequently in England at any rate it has ceased to be considered of first-rate importance and its chief field of usefulness has been in the study and treatment of what are known as "border-line cases." The definitely insane are seldom subjected to this treatment.

This book now under review by Dr. Elisabeth Severn is of special interest to all thoughtful Spiritualists and Psychic Researchers for it is the outcome of many years of personal experience and close study with such experts as Freud, Firenczi and others. Previous to such study she had practised most successfully in Mental Therapy. (Her book *Psycho-Therapy*, published in 1915, is still of great value.)

Mrs. Severn's chief contribution to the subject would appear to be her innate belief in human goodness and in the efficacy of a trained analyst to develop what is best and most enduring in a patient's mind and not merely to delve into his inner consciousness and drag ugly memories to the surface. This unhappily is what too many psycho-

analysts seem to take pleasure in doing, and still fewer appear to have the knowledge how to use their discovery when unearthed. Mrs. Severn has an essentially constructive mind and hers is a constructive method of cure. For every exorcised 'devil' of fear or evil of any kind, she would implant an 'angel' of truth and beauty. There is an old French saying, "Je ne crains pas Dieu s'il sait tout" and this is what her method implies. It is, if one could but realise it, the mystic interpretation of the 'forgiveness' clause in the Lord's Prayer, not the cringing "mea culpa" of the religious penitent, only aware of his shortcomings and forced thereby to repeat *ad nauseam* a confession of sins perhaps never even dreamt of. It is a sane recognition of the hidden secret sore within his heart and a realisation that all sin is ignorance of good and can be transmuted when analysed and seen in right proportion.

There are many illuminating cases quoted in the book and the chapter dealing with psychic powers is extremely interesting and valuable. Mrs. Severn considers that clairvoyance is an expansion of receptivity latent in most human beings and often the result of early infantile repressions forcing the normal vision into subterranean regions of the mind. Spiritualists might reasonably call it an excursion into the fourth dimension and as such it might explain trance-communications very satisfactorily. It is in fact the expansion of receptivity which Plotinus expresses as that which enables one to perceive, or be at one with Infinity. It is beyond Telepathy, for, as Plotinus says further, "Knowledge has three degrees—opinion, science, illumination. The means or instrument of the first is sense; of the second (experiment and) dialectic; of the third, intuition. This last is absolute knowledge, founded on the identity of the mind knowing with the object known." It supersedes what William James calls "The limited energies of the conscious, logical, one-plane way of thinking and the unlimited resources of the unconscious, dynamic, four-dimensional way."

This attitude towards the development of the intuitive faculty in conjunction with purely analytic procedure has been emphasized by Mrs. Severn and is one of her chief contributions to the practice of the science of Psycho-Analysis. There is a wide field of experiment and careful, unprejudiced study before us in order to arrive at some true co-ordination of Psycho-Analysis with Psychic Research and to establish the relation between Trance-mediumship and the limitations of the Unconscious, and this we hope we may look to Mrs. Severn to accomplish, for hers is the mind that can attack fresh problems without fear and if necessary proclaim new aspects of a philosophy as yet but little understood.

... Mrs. Severn has given a new name to her method of Psycho-Analysis which is at once accurate and suggestive. It is "Psychosophy" which she says is the best term she has found "to describe that combination of philosophy which is the love of wisdom, and that knowledge of the Psyche which is the door to the Infinite. Psychosophy may be the pathway to the Discovery of the Self—" when we dead awaken."

E.M.J.

DEATH'S DOOR AJAR.

By J.V.H. (A record of fifteen years of Psychic Research).

Rider & Co. 5s.

Although every literary work must stand or fall on its own merits, it is of great value to the reader to have the appreciation of so distinguished a critic as Mr. Stanley De Brath who has contributed a foreword to this book.

For the number of writings, all purporting to deal with the same kind of psychic phenomena, increases yearly and it is difficult for a reviewer to find any new aspect or fresh problem to note. In this modest volume, however, there are many striking points which demand the attention of every critic of Spiritist publications and raise it to a high level of importance.

First of all the group whose experiences are given is composed of people well-known and highly respected in Johannesburg, and the principal psychic is a woman of remarkable personality, a gifted healer, trance and direct-voice medium. Every sitting was carefully recorded and each incident scrupulously investigated, verified and documented. No fees were ever paid to or by any member of the group and sensation-mongers and hostile critics found nothing to excite their unworthy attention. At the same time anyone genuinely seeking help or wishing to obtain evidence of survival, was welcomed with sympathy and understanding and in this way an atmosphere of assurance and friendly confidence was established during the fifteen years of the sittings here recorded.

It is difficult to pick out any one incident as of greater evidential value than another, but on page 102 will be found a remarkable case of identity which has been endorsed by the editor and by the widow of the alleged communicator. This was Mr. Ashton Johnson, who had recently visited South Africa as hon. secretary to Sir Arthur Conan Doyle, and had made friends with the editor, whose son "John" had passed to the other side some years previously. This spirit requested the medium to tell his father that "Ashton Jonson was with him and wished to send a message to his wife." The father declined to believe in the identity of the communicator as he had only recently heard from Ashton Jonson from London reporting his own activities and evidently in the best of health. No news had up to that date been received of his death and the message was set aside as unreliable. However "John" was very insistent as to the identity of the speaker and a very consoling message was sent to his widow, expressing his loving thanks for her help in his passing (which had been extremely sudden and entirely unlooked for), he also recorded his attendance at his own cremation and mentioned seeing friends there. Some three weeks later the newspapers arrived from England reporting the death of Ashton Jonson and the date tallied exactly with that which had been given by "John." As no one in S. Africa knew of the event before the arrival of that mail, this may be surely accepted as evidential. Indeed it would tax the ingenuity of the

sceptic to an unusual degree to account otherwise for this message since both telepathy and the sub-conscious are ruled out.

Another striking incident is reported on page 104 and concerns the timely interference of a father in the Spirit World to save his son from being wronged by an unscrupulous business partner and valuable plans were revealed which proved the son's claim and confounded the miscreant.

This incident gives the lie to the parrot-cry of the hostile critic that 'only trivialities ever come through.' And yet in cases of murder trials for instance, no clue is considered too trivial to be accepted, a single hair, a drop of blood-stain, a scrap of paper or material are all produced as valuable clues, while if some apparently trivial detail is described by a discarnate spirit, the charge of inconsequence is made and the recipient branded as 'credulous.'

Perhaps the most valuable part of the book is the chapter on 'Special subjects,' namely, Suicide, Capital Punishment, and Re-incarnation. It is one of the chief faults of orthodox religion that it offers no teaching regarding suicide, for the good reason that it is entirely ignorant of the conditions which follow self-destruction. If instead of the text, "Let us eat and drink for to-morrow we die," it were rendered "for to-morrow we live," and if in addition, the futile reliance on 'rewards and punishments' were to be replaced by the consideration of 'consequences,' the world would realise the full significance of the solemn warning, "Whatsoever a man soweth that shall he also reap". We might then hope to hear less of the suicides that are only too frequent to-day.

With regard to Capital Punishment too, this group has much to say. No one reading the grave and terrible reminiscence of one who had himself experienced the ghastly death by hanging, could fail to be impressed.

The much vexed and debatable question of Reincarnation is admirably treated without any dogmatism or attempt to offer more than such opinions as were available to the group.

There is one very interesting suggestion which other discarnate souls have made elsewhere, and this is the idea that in some instances a human being may also be functioning on the other side while still on earth. It is a variant of the hint given by Mr. F. W. Myers of a 'group soul' and it is worth considering.

Much valuable and detailed information is given through this group on the development of mediumship, the possible dangers of psychic practices, on the Reality of, and the Reason for, and the Difficulties and Dangers of Communication, also on phenomena, personal and impersonal Conditions of Life, Possibilities of Prediction, etc.: in short there are so many points of excellence which entitle this book to a position of superiority over the majority of similar productions that it is impossible to do justice to them all within the scope of a short review; one can but commend the book with whole-hearted appreciation to all investigators of Psychic Research.

E.M.J.

OUT OF THE CLOUDS.

By Walter Clenmow Lanyon. L. N. Fowler & Co. 6s. net.

Genuine, but imaginative outpourings of a soul. Almost hysterical in places.

GHOSTS SEEN AND HEARD.

By Wilfred Rex Sowden. Stockwell & Co. 2s. 6d.

A gracefully written little book on Psychical experiences. "The will of man is in the centre of his being. There is, however, an influence above the mundane realm, more potent than anything hitherto referred to—the power that can find expression by stamping thoughts indelibly upon the mind and forming a picture there. . . . These are facts based upon actual events. They may seem trivial but they lead us, *via* the divine plan, to ineffable happiness."

THE GATEWAY OF INTUITION.

By H. Ernest Hunt. Wright & Brown. 2s. 6d.

It is a matter of common experience that after we have studied and thoroughly learned any subject, we cease to think and judge as a purely intellectual process, and instead we seem to develop a kind of instinctive 'feel' for its values. We acquire this 'feel' for prose or poetry, for music, harmony or architecture, and for beauty generally; it constitutes an instinctive measure of appreciation. It is in this manner that religion should be apprehended, and thus we rise to a sense of union with the Father, God. In other words, the process is a stage in religious perception through the intuitional feelings. As such it has little in common with dogmatic theology or credal progression; it is a practice, and produces strength, insight and stability.

This book will remind many of what constitutes the Christian life. Its aim is to attune the heart to feel God in the modern manifestations of work as well as in Nature, and its effect is that "prayer without ceasing" that enables the heart to rise upon the wings of its own endeavour.

EXTRA-SENSORY PERCEPTION.

By J. B. Rhine, Ph.D., Associate Professor of Psychology, Duke University; with a Foreword by Professor Wm. McDougall, and an Introduction by W. F. Prince, Research Officer, Boston S.P.R.

This book is published by the Boston S.P.R. and is a most exhaustive and well studied series of experiments, running near to 100,000 in number. Professor McDougall says in his Foreword, "The work reported in this volume is the first fruit of the policy of naturalization of 'Psychical Research' within the universities. It goes far to justify that policy; to show, first, that a university may provide conditions that will greatly facilitate this most difficult branch of science; secondly that the university may benefit from such liberal extension of its field of studies." It is the record of an ably-carried-out series of experi-

ments on naming cards dealt from a pack. On page 74 is a photograph showing the widely separated percipients in houses over 200 yards apart. This was pure clairvoyance.

From the extra-sensory perception experiments, numbering 91, 174, seven major conclusions are drawn, of which the following are the first three :

1. It is independently established on the basis of this work alone that Extra-Sensory Perception is an actual and demonstrable occurrence.
2. E.S.P. is demonstrated to occur under P.C. (pure clairvoyance) conditions, with not only the sensory and rational functions, but telepathic ability as well, excluded by the conditions.
3. E.S.P. is also demonstrated to occur, equally well under P.T. (pure telepathy) conditions, with clairvoyance excluded along with the sensory and rational cognition.

These conclusions may now be taken as proved. These card-naming experiments are not such as to interest very many persons ; but they are the necessary foundation for scientific treatment of the subject-matter.

S. De B.

A TREATISE ON WHITE MAGIC, OR THE WAY OF THE DISCIPLE

By Alice A. Bailey. J. M. Watkins, 21 Cecil Court, W.C.2

Students, all over the world, regard the work of Mrs. Alice Bailey with respect and gratitude. Her lectures and her own writings, and particularly those inspired and dictated by her guide, who refuses to be named, are all genuinely intent on helpfulness to those seeking to promote their own soul evolution in a logical and practical way.

The present volume, from the guide, is in my opinion one of the most useful to the student who has assured himself of the reality of psychic facts, who has sensed ' powers ' within himself and would direct and use these for his own growth and for service to humanity. On the latter there is great insistence. Humanity is at a transition period, the old sanctions have gone, and many are in despair, but now the call to man is "Know thyself " and to begin on the great work. Many have dissociated themselves from religious associations, but here there is offered a course of instruction which takes the place of, or supplements, such guidance, which demands a new personal loyalty to groups of workers both in the Seen and in the Unseen : this instruction can be pursued by a lone student, but it is bound, if faithfully followed, to bring him recognition by other members of a group and recognition too by those in the Unseen who are primarily interested in securing helpers for the great need of the world.

In the " Road to Immortality " by Geraldine Cummins, F. W. H. Myers, speaks of such groups, and the value of individual work in relation to the whole, and here the call comes again from another source. The inspirer of this book indicates four things he wishes to do, and psychic students will recognize how these aims fit in with their own desire for growth. He designs—

- (1) To teach the laws of spiritual psychology as distinguished from mental and emotional psychology.
- (2) To make clear the nature of the soul of man and its systemic and cosmic relationships ; its group relationship is a preliminary step to this.
- (3) To demonstrate the relations between the self, and the sheaths (or subtler bodies) which that self may use.
- (4) To elucidate the problem of the supernormal powers, and give the rules for their safe and useful development.

The energy which lies behind all psychic and mental manifestations, and the use of those psychic centres in the body which are useful for the higher development of man, as against those which have been of service to him in primitive days, is dealt with at great length, leading up to the thought that the humanity of the future will be directed and guided intuitively through the mind, in all that pertains to its welfare.

The volume has over six hundred pages of reasoned matter, capable of being followed without undue strain by the open-minded student who is determined to understand his own psychic and mental constitution.

It is a textbook, and asks for students, not casual readers, and I recommend it to those who have learned discrimination in the use of psychic powers, and would go further.

B. Mc K.

DR. JAZ.

By Dr. Margaret Vivian. Arthur H. Stockwell Ltd. 6s.

This is an amusing biography of a lady-doctor, and deals incidentally with her gradual acquaintance with Spiritualism. The book is written in a light and pleasing style, and Dr. Jaz' evolution is traced from her student days onwards. It may make the sceptically-inclined less confident, and may remove some of the ridicule so freely bestowed by those who have never studied the philosophic aspects of Spiritualism, but pick up their knowledge from the daily Press. The characters are life-like and the situations well-described. An enjoyable novel based on a real biography.

A WITNESS THROUGH THE CENTURIES.

By Reginald Hegy, M.D., M.A. Rider and Co. 5s.

This is a book to which I would allocate the sometimes overworked adjective—"important."

We have the good luck in these our days to have a mass of literature concerning Psychic Research and Spiritualism. There is the definitely scientific class without which we could make no progress in the subject that means so much ; there is at the other end of the scale the popular, inspirational type of book that brings infinite comfort to the simple mind.

But in *A Witness Through the Centuries* we have a type by no means so general as we could wish.

Reginald Hegy is a Jew by race, a South African by birth, obviously not yet passed the first flush of vigorous manhood. Like most medical men he began life as a materialist; a doctor must school himself to a certain degree of enchainment to the physical side of existence, or the cool dealing with pain could not be carried through.

Then, first from curiosity, then from sheer ineradicable interest, he walked steadily on with mind and eyes fully opened, into the world beyond the merely physical.

The book has already been so much commented on in our own Press and in outside Journals that it is not necessary to give a further account of the actual happenings in detail. Only the reader will find that he can walk hand in hand with this man of professionally trained intellect, from the moment when a group of friends placed their finger tips on an inverted tumbler, and from a circle of jumbled letters began to spell out messages of ever-growing interest and importance.

Gradually they were reached by a Teacher of great wisdom, and Dr. Hegy records some fine philosophy, sound in its fundamental teaching, beautiful in its language, received by this method. Nor does he shirk the responsibilities of a logical man in dealing with his subject.

For he gives a cool and accurate account of communications with evil beings still in touch with this earth, though not of it. He reiterates the truth that cannot be too widely known, that if we bring a clean mind and a reverent spirit to this meeting with evil, that may bring good to the unfortunate ones who have passed out of our sight, no harm can touch us. We can do good, they cannot do harm.

The author reaches a valuable and practical climax by giving clear directions as to how best to form a "home circle." It is becoming more and more an accepted fact that this means of communication is of the utmost value. Apart from the satisfaction of communication while in the company of relatives and friends, it is gradually being realised that members of "home circles" make the best sitters with professional mediums.

There is a right and a wrong way to deal with home circles, and Dr. Hegy will save much disappointment and fumbling to those who study his directions.

I quote this point to prove how practical a book this is—and I repeat my adjective. It is an important book for its clear-headedness as well as for the beauty and wisdom of the teachings of the Guide John embodied in it.

N. T-G.



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Privileges as for Town members : Monthly Library Parcel free.

N.B.— When more than one of a family becomes a member, the entrance fee for the second is relaxed, and for such second member the Town subscription is fixed at £2 2s., and the Country subscription at £1 11s. 6d.

ASSOCIATE MEMBERSHIP—

Entrance Fee £1 1s. (*Suspended*)

Yearly Subscription £1 1s.

This entitles Associates to the use of the Library, free attendance at certain Lectures, Classes, etc., and notices of all College events, or *alternatively* to use of Library, a free copy of the College Quarterly. (No reduction is allowed on sittings.)

OVERSEAS MEMBERSHIP—

Entrance Fee £1 1s. (*Suspended*)

Yearly Subscription £1 1s.

This entitles members to advice by Correspondence, notices of College events and a copy of the College Quarterly, "Psychic Science," and privileges as full members when in London.

The College provides practical demonstration of Psychic Science.
Inquiries by letter are invited. Visitors are welcome.

The Honorary Principal or Secretary can be seen any day between
11 a.m. and 5 p.m., except between 1 and 2 p.m.

The Office is open on Saturdays 10 a.m. to 12 noon.

College Demonstrators

TRANCE.

Mrs. MASON	Mrs. VAUGHAN
*Miss NINA FRANCIS	Mrs. ANNIE JOHNSON
Miss NAOMI BACON	Miss LILY THOMAS
Mrs. GARRETT	Mrs. HIRST
Mrs. BARKEL	Mrs. FAIRCLOUGH

CLAIRVOYANCE AND PSYCHOMETRY, Etc.

Miss JACQUELINE	Miss FRANCES CAMPBELL
THE ROHAMAH, RHAMAH	Miss GEDDES
Mrs. SPIERS	

DIAGNOSIS AND HEALING.

*Mr. P. SHARPLIN

AUTOMATIC WRITING.

Mrs. HESTER DOWDEN

EASTERN PHILOSOPHY.

SHRI PUROHIT SWAMI

PSYCHICAL DEVELOPMENT.

Miss FRANCIS	Miss JACQUELINE
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PHYSICAL PHENOMENA

Members only are notified of Demonstrators visiting the
College for various Physical Phenomena

* Exclusive to the College.